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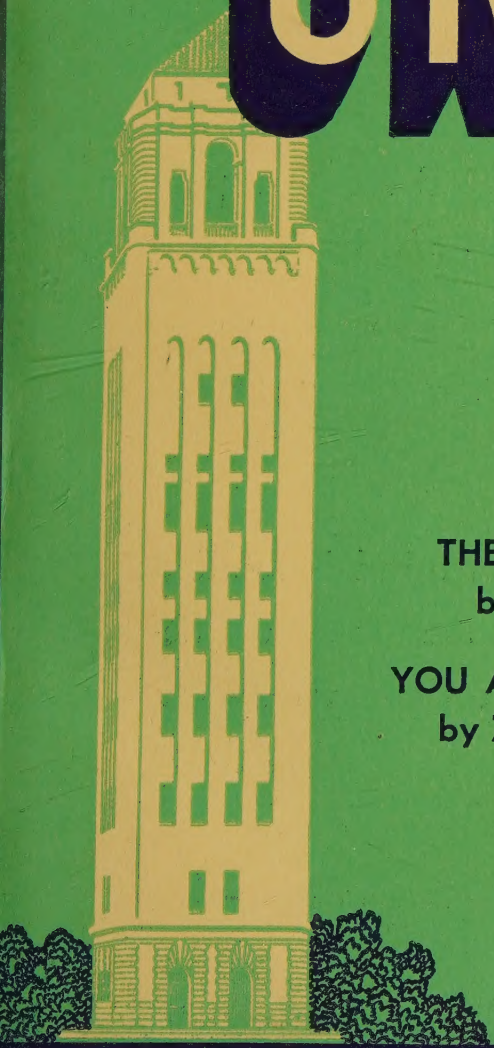

THERE IS A PLACE
by Dana Gatlin

YOU AND YOUR CHILD
by Zelia M. Walters

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

Healing

I see myself as God sees me, perfect in mind and body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

What I image in mind is molded in omnipresent substance, and I behold plenty for everybody.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explantion of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
CHARLES FILLMORE

ASSOCIATE EDITOR
GEORGE E. CARPENTER

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There Is a Place

ANY MOMENT YOU SO DECIDE YOU CAN TURN INNERLY AND LEARN TO ABIDE IN THIS WONDERFUL PLACE WHERE YOU WILL BE RENEWED.

BY DANA GATLIN

YOU AND I should feel grateful today, this moment, every moment of every day. For there is a place accessible to us where we may find tremendous, life-transforming help, whatever our seeming limitation, lack, or need. It is a place where we find our health and are sure of it, where we find ever-increasing happiness, confidence, ability, poise, and peace.

The negative situations and conditions that have caused you such turmoil and uncertainty are all based on fear. Insidiously interwoven into the human mind, human fear pertaining to all kinds of things and possibilities in the external world is the basis of every conceivable human ill. Human fear brings about physical sickness, injustice, weakness, poor performance, failure. There is but one way to counteract human fear and to do away with it utterly. This is simply to drop from your attention the things or conditions that have caused your dread. You cannot do this alone; the only way to do it is to become God conscious. There is a place in you where you can become aware of the living, active God, where you can give Him your full credence and trust. This

is the marvelous place I have mentioned from which seeming miracles emerge, from which marvelous things come forth and happen, in which amazing changes take place, in which you are made into a different person, in which your whole life is transformed.

God is with you!

Just how often do you think of that? What does the presence of the Almighty God really signify to you as you eat, and think, and plan, and pray, and play, and carry on the various enterprises of every day? Are you really interwoven with the invisible fabric of almighty God, warp and woof, when you yield your secret soul to dreads and shrinkings and to assaults from the external world? No! You have forgotten God, what He is, and what He indubitably can do for you.

Yet any moment you so decide you can turn innerly and learn to abide in this wonderful place where you will be rebuilt and renewed. New strength, new courage, new confidence, new energy, new purpose—right where you are, under whatever circumstances, you can switch your attention to God who is the ever-present, omnipotent Spirit of good. You can name and claim Him; in any situation you can practice giving your full credence to the supreme presence and power of the Almighty. You can practice abiding, fully expecting—knowing—that God is rightly and powerfully acting in and for you, and will adequately, victoriously, reveal Himself in your visible world in plenty of time. But you must yield yourself fully to the sense of His good, now actively at work. This is the place of true

prayer: a supreme and indestructible consciousness of God, of His love and your trust, and of divine co-operation, which you can carry with you wherever you go, into the humblest task or the highest undertaking.

It is not a question of being self-conscious or merely world conscious, but God conscious. God is with you! Any moment, increasingly every moment, you can feel this marvelous realization becoming more spontaneous, alive, and vivid within you. Suffusing your whole being, permeating your whole consciousness, flowing illimitably from beneath your consciousness, filling you with the sense of God, His unseen but infallible action, caring for, protecting, adjusting, and directing you and your whole world. No wonder you begin to feel better! Your human shackles, your bonds and irritations and frets and fears, whatever they may be, have lost their power over you. God Himself is present and in charge. Let Him have full sway! In the soothing, electrifying sense of His nearness, directorship, and power you are willing to relinquish your personal strains and bothers, your human shortcomings, your prejudices, your petty annoyances, your weakness and dark emotional surges, your previously engulfing hardships and hatreds and fears.

God Himself, His mighty directive wisdom and love and power, is washing your life clean and pure and bright for you, is extending before you paths that are inspired of Him, paths that are sure, undefeatable, happy, and blessed. They cannot be other than blessed any moment of any day, no matter what your human mind or hands may find to do;

for at the very foundation of your being God is with you! Your sense of His presence and directive power, in all that you say and do and function with and are, grows and spreads through your whole being. His presence is there in the midst of every thought and deed and aspiration, every physical functioning and external enterprise.

God is with you! And God is good! More and more you can feel His presence charging your own innermost being, coloring and changing it from doubt and weakness into glorious certainty and strength. You are willing to give up your anxious concentration on ways and means, on specified results, for God's results are bound to be good. The ills of your environment become less provocative to you as you loose yourself from the necessity of grappling with them personally. Your sole responsibility is to remember that God is ceaselessly with you. In this increasing realization you can even give over feeling responsible for yourself. What a blessed relief! God becomes responsible for you the moment you cease feeling responsible for yourself! Your responsibility to God is to give yourself over to Him so completely that you feel surcharged with Him; with His ceaselessly active, illimitable, infallible good.

This place where you come to feel intimately God's loving, powerful presence has no tangible location. You can take Him with you and unerringly find Him in any spot, condition, circumstance, or venture. Jesus said, "The kingdom of God is within you." We usually say that knowing God is a matter of consciousness. But the term "consciousness"

seems too cold and abstract to have a vital meaning for many of us. Yet our consciousness is simply what we are aware of. In the complexities of life there is much that we are continuously, changingly aware of, in various areas and fringes of our consciousness. Our thought stream is constantly being altered and colored by things that are happening to us, by the various impressions we are constantly receiving and registering, often without our being definitely aware of the shifting and change. Our thought stream is so close to us that it is often difficult for us to analyze it, to name definitely its contents, or to exert control over it. But the thought stream can be controlled through vigilance and persistence; through refusing to give attention or allegiance to any power less than God. If we decide to let God rule our consciousness for us, He will help us in this task and bring it to a successful issue.

This is the place where the most important victory of our life will be won. Our practice of the loving, infallible presence of God must be kept up until it becomes an established verity to us, not just something that we think about once in a while, and frantically call upon when we think ourselves in danger. If we have really found God and trust Him absolutely, we know that there is no danger. For we know that God is with us, in charge of every situation, bringing forth good only, every good outcome we can conceive or desire. This blessed knowledge and all that it connotes has come to fill every whit of our conscious mind. We are the human receptacles, instruments, agents of the Almighty; we

have become fit, perfected, protected channels in all that we think, aspire to, and do. This has become our habit of thought and feeling. We don't have to pump up the thought of God to rescue or to aid us. It springs to our aid and simply wipes out the fear of ill before the negative thought has had a chance to register or to make any impression. So deeply is our God consciousness established that it has blended with all our instincts and intuitions, inclining them toward absolute trust and dependence on God. We draw upon Him as simply and spontaneously as our lungs draw breaths from the air. We cannot doubt or dread or fear; this has become an impossibility because we are magnified in God. We cannot worry, be suspicious, or feel anger or hate. Through the practice and establishment of God's presence we find that our attitude has changed, not only toward the Almighty but toward ourselves and our capabilities and toward the things and circumstances that combine to make up our external world.

This altered attitude of confidence, absolute assurance, joy, enjoyment, and expectancy of good can be put into the humblest task. You will tingle with a new and unguessed sense of freedom as you shake off the old dreads and inhibitions. God is with you! God Himself, protecting, sustaining, leading you! Not only for yourself but for every associate and situation you can feel His actively beneficent presence; why be craven, or inert, or unforgiving, or suspicious, or mean? Better, a million times better, to thrill with the gladsome upsurge of strength and conviction: "The omnipresence of God fills my

whole world with good!"

God works for us from within outward, and we cannot always calculate how His beneficence will be manifested, except that it is dependent on full self-surrender to Him and absolute trust. During an intense spasm of physical pain a certain woman was trying to keep her attention on God. Prayer had helped her to endure previous attacks, and she had to a certain extent lost her fear that in the midst of one of them she might die. She was straining to remember that God was her life, her physical perfection, her invincible strength, but the contortions of her whole organism seemed to become more violent. Suddenly she ceased all personal trying. "You gave me my life," she thought, "and put it in this body, Father, and if You want to take it away I am not afraid. It is Your life—do what You will with it. I know whatever You do will be good." She felt first a soothing sense of peace in her full surrender. Then gradually she felt those terrific physical disturbances amazingly unknotting and smoothing themselves out. Her organism seemed to relax and adjust itself as if under the ministrations of a great, loving, infinitely skillful hand. It must have been that insidious and perhaps unsuspected fears were touched and erased away. "I must not ever forget this!" thought the grateful woman. "Oh, Father, teach me how to trust You more and more!"

Later she carried the lesson of this experience into other phases of her life. God would work in every department of her life, if she would let Him. She must yield herself to His power and let Him erase whatever obstructions there might be, discour-

agements, bitternesses, anxieties, and petty concern for self. She had to learn human forgiveness and the true meaning of trust and love. Her health improved steadily. A partial paralysis was cleared away as if certain parts of her organism had been freed at the same time that her soul was liberated from constricting fears. She tried not to entertain any thought that had previously caused antagonism or dread. She simply dropped it, remembering the presence and power of God and putting every phase of her life in His keeping. It wasn't always humanly easy, but she must not forget!

Her health improved, her opportunities increased and her ability to meet them, her environment became happier, her attitude toward her associates, toward her work, and toward life was more friendly and optimistic, and then one day she realized that her whole nature had changed. More resourceful, kinder, more tolerant and patient, more cheerful and courageous, more dependable, more confident of success and more successful, she had actually become a different person! In all her dealings, enterprises, in every situation and in every smallest task she learned to include God by dropping the merely personal attitude. It was first a formulated prayer that helped her, then it grew into the very fiber of her being, whence it came forth spontaneously: *"You are a creation of the Most High and are now open to His fullest blessing!"* And veritably in her manifest world she walked with blessings; the most assured and dependable blessings in this changing world, for they came from the Most High.

"I am lifted up to the Christ consciousness. I am one with all love (good) everywhere. I am at peace with the world. I am free. I am free!"

You build up your consciousness of God's presence not only by meditation and prayer; not only by changing your thought habits and controlling your wayward emotions. You build by means of the things you do all day long and through the spirit in which you do them; not strainingly, dubiously, or rebelliously, but freely, confidently, gladly. By your uplifted and gladly expectant attitude toward yourself, your God, and your world, you yourself are metamorphosed and your outer experience is bound to change.

Remember every moment of every day that in every fiber of your being, in every contact and venture and situation, permeating, protecting, guiding, and blessing, *God is with you.*

HEALING THOUGHT

Health of mind and wholeness of body follow as I behold Thy eternal perfection manifest in me.

PROSPERITY THOUGHT

My understanding and faith in divine substance open the door to a constant inflow of plenty into my mind and affairs.

(Use from July 20 to August 19)

By Their Fruits

THE FRUITS OF LIFE ARE THE LOGICAL RESULT OR OUTGROWTH OF LIFE'S ACTIVITIES . . . A MAN'S ACTS ARE THE FRUIT OF HIS THOUGHT, PURPOSE, AND HEARTFELT PLANS.

BY STELLA M. TEMPLEMAN

WHEN WE FIRST make an acquaintance we recognize him by certain physical characteristics. We know a casual acquaintance by certain features or by some individual expression of the face. Because such outward signs are easily forgotten we do not always recognize those whom we know only in this superficial way.

Closer acquaintance enables us to recognize people by peculiarities of gait, by familiar gestures, or even by their voice—over the telephone. It is only after we know them intimately that we recognize them by their thought and the other evidences of their inner life.

The gift of knowing the hidden thoughts of men at first hand was possessed in outstanding measure by Jesus. Probably no one else has ever been able, as He was, to look into the face of a stranger and read there his unspoken thoughts, purposes, and desires, as well as his efforts to articulate and realize them. When we meet some one we usually want to know something about him, in order to weigh his claim to our interest and attention. Not

so Jesus. The Master of men knew what was in them, because He saw the hidden springs that moved them to action.

If mankind today possessed this gift, the world would soon be transformed. If we could look into one another's faces and read there the thoughts, ambitions, sympathies, selfishnesses, all that each individual guards jealously "in his chambers of imagery," no one would be willing to be found thinking unworthily. Every one would be on his mental and spiritual mettle, just as every one now puts his best foot forward to make a good impression outwardly on a new acquaintance whom he considers himself fortunate to meet.

When Jesus said to His disciples, "By their fruits ye shall know them," He was trying to teach the twelve to be judges of character. The fruits of the individual life, like those of a tree or plant, are more important than the individual's existence in the present: they are the justification of his continued existence in the future. As a man thinks and acts now, so will his character become and so will he tend to continue to be. If he is a constructive thinker and if he busies himself in putting his thoughts into conformable action, he lives a fruitful life. If he allows himself to drift with current opinion, led now here now there by what he sees and hears others do and say, he produces nothing of value within himself. A fruit tree that bears no fruit is an encumbrance, occupying space to no purpose. So with the sterile character.

The fruits of life are the logical result or outgrowth of life's activities. A bramblebush does not

bear grapes, neither does a man of weak or questionable character produce signs of greatness. Like produces like.

A man's acts are the fruit of his thought, purpose, and heartfelt plans. When we hear of something that our friend has done we are apt to say, "That is very like him. He would do that." We recognize him by his conduct, because we have learned how his mind works and by that sign know what to expect of him. If his conduct is worthy of him the fruit is sweet to our taste.

But to make this metaphor of the fruit wholly acceptable the act must be characteristic of the man and the man must be a man of action. If today he remains inactive, he cannot hope to realize the abundant life today on the strength of good done by him ten years ago. Canned fruit is of no use whatever in perpetuating the species of tree from which it came. We know people by the fresh fruit of their current behavior, not by that of their long past childhood. Like manna, the fruit of conduct must be gathered daily, if it is to make a man identifiable.

Neither can we recognize a man by his actions if he saved a life yesterday only to take it today. The heart must keep its rhythm and the mind its bent if individuality is to become an actuality. He who is one thing today and another tomorrow is a bit of flotsam at the mercy of every tide of emotion that sweeps over life, unrecognizable as the expression of divinity that he is meant to be. Moses as a young man learned this lesson at great cost.

The chief fruits by which we recognize another,

finally, are his thoughts, for these are the ripened product of his inner life. To know a man's thoughts is to know the man himself, with all his dreams and aspirations and the conditioning influences that surround him. These last he himself has made. If you know his habitual mental track you know more than the present man, for you are able to foresee the man he is in process of becoming. "Thought in the mind hath made us" and is making us daily in its own image and likeness.

The fruit of thought is action or conduct and also character. We may define character as the crystallization of habitual thought in a man's life, with its consequent influence over all that he does. To know a man's character is to be able to identify him unmistakably at any and all times.

To know others in this fashion is a satisfying development of our powers of discernment and understanding. It is not however the knowledge most necessary to our happiness. That knowledge is self-knowledge. We may know our own thoughts if we turn our attention to them and become analytical in only a slight degree. When we reach the conclusion that we must educate ourselves in right thought habits, we begin for the first time with intelligent husbandry to cultivate the tree of life in the midst of the garden, from which we desire to pluck the fruits of Godlike character issuing in characteristic action. By sure stages, if we persevere, we shall learn to appraise accurately our own character and know beforehand what we must and shall do. Then indeed we shall become sons of God in manifestation.

You and Your Child

BEAUTY

BY ZELIA M. WALTERS

A FEW YEARS AGO one of our novelists wrote a short story on an unusual theme. She told of a mother and daughter driving away together for a day in the country. In the shade of trees in a quiet place they sat down for a picnic, and afterward they read aloud from a book of poetry. It was real poetry, not merely a book of modern verse; and the mother had the happy experience of seeing her careless young daughter awake and thrill to the beauty of poetry.

It was a beautiful and moving story, and it made every reader look back and remember seeing some one else awake to beauty; or perhaps he remembered his own awakening to the beauty of poetry or music or the world about him.

A group of women, most of them mothers, were talking about the child's capacity for appreciation of beauty in art. Superficially one might doubt whether a small child could appreciate a fine picture or a strain of symphonic music. But as they began to recall their own and others' experiences they agreed that the small child is sensitive and responsive to beauty. One woman recalled how as a child of six she had withdrawn into the dark corner of a country parlor when her young aunt was playing the organ, and there she wept happy tears in some

nameless yearning after something visioned to her in the music. An older member of the family found her. "Why are you crying, Anne? Are you sick?" "No." "Did someone hurt you?" "No." "But tell me why you are crying; there must be a reason." "The music makes me cry." Then the obtuse elder laughed and called all the family to witness the joke. "Oh, Marian," he cried to the young aunt. "Your playing must be terrible: it even makes Anne cry." They all laughed and made jokes about it, while Anne shrank with shame and a feeling that she had been betrayed by the aunts and uncles, who, she knew, loved her. Never again did any one see her weep over music. When the strains made her heart swell and ache, she sought refuge outdoors or in some corner where they could not find her. But what an opportunity was lost here to lead the child so that beauty should have its molding influence in her life. "Perhaps, my aunt's playing wasn't very good," said the grown-up Anne, "but she must have played with feeling even if she hadn't much skill, and it was almost the first music I ever heard. I know what it did to me, so I know that even small children can be moved by music."

"Hardy, rough-and-tumble boys do not lose that love for music," said another. "When my boy was twelve I took him with me to New York where I was going to hear a great symphony orchestra. My friends laughed at me for taking a lively boy to symphony concerts, saying I'd much better leave him at home to go to the movies. But we went to the concerts every day for a week, and he loved the music as I did."

We might multiply these stories, but each of us needs only look back over our own life in order to see that awakening to beauty. There was the poem we began to read carelessly enough, and after a while we could read no more. The beauty laid hold on us, filled our eyes with tears, and constricted our throats so that we could not speak.

Children of all ages are receptive to beauty. They may not comprehend it, but they feel it. It is never too early or too late to plan for beauty to take its rightful place in their life.

"I should never worry about the child that loves really good literature," said a high-school teacher. "I've been teaching a good many years, and I never saw one such child turn out badly."

We may be very sure that love of beauty is a safeguard against the apparent evils in the world. For all real beauty is true, and truth and righteousness join hands in life. Evil and ugliness are arrayed on the side of the deceitful and the false.

From his earliest years we may lead the child to see the beauty that is around him. First we appeal to the beauty that he feels through his senses. The sunset with its pageant of colors may be noticed by a small child.

"Look, Son, see the beautiful clouds around the sun when he is ready to go to bed," we say. But after calling his attention to it a few times it is he who will call us to see the sunset.

"Mother, is it prettier tonight than last night?" he asks.

"I'm not sure; what do you think?"

"Well, it's different every night, isn't it?"

"Yes; I have never seen two sunsets alike. God must have hundreds of sunsets for us to look at. Let us try not to miss one."

The child has had his first step into the world of beauty.

Another day we may say, "There is a strange bird up in the elm tree. Go very carefully and see if you can get near enough to notice what colors he has in his coat. Then come and tell me, and we will look up his name in the birdbook."

As carefully as a young Indian the child creeps out to the tree and stares at the bird until it flies away. Then he rushes back crying, "Oh, Mother! His wings and back were blue, and he was rosy underneath, and sort of white around his legs. Can we find him in the book?"

Then we turn the pages of the birdbook until he sees the bluebird and cries, "That's the one! What is his name?"

Usually just one direction to notice a bird is enough. All the rest of the summer the child will notice every bird, and come flying in to describe it and look for its picture in the book.

If he is near enough to the woods to see wild flowers he may be interested in them in a similar manner. The dime stores sell illustrated bird and flower books, so one does not need expensive equipment to start the child along these lines. Teach him also to admire the wild flowers, and to leave them growing. Many of our wild flowers are disappearing because of the ruthless pulling up by people who have not learned about them. Azaleas and dogwoods are gone from some forests. Trillium and jack-in-

the-pulpit die if the blossoms are picked, because there are no leaves left to feed the roots. Some hillsides that used to be white with wake-robin are now bare because the flowers were picked. Arbutus is vanishing rapidly. We might continue the list, but this is enough to warn the children that they may love these wild flowers—and leave them in the woods. They may gather buttercups, daisies, and violets to their heart's content. These flowers grow better if the blossoms are picked.

Lake, river, brook, and sea have always spoken a deep language to the poet. Every child is a poet at heart, and should be led to feel the beauty of the water. If you live where a line of mountains lifts toward the horizon, you are fortunate. When you are teaching the children to notice them, remember the Psalmist's "I will lift up mine eyes unto the mountains," and the words of other poets too, such as Whittier:

"A man to match his mountains, not to creep
Dwarfed and abassed below them."

All through the happy days when we are teaching the children to love the beauty of nature, we can connect it up with some of the loftiest poetry in our language, and the child will learn these lovely words without even knowing he is learning.

One late afternoon I was with a child when we heard the cry of wild geese overhead. The child looked up and said:

"Whither, 'midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?"

When a child has that kind of thoughts in his mind there isn't any room left for base and mischievous thoughts.

Let no mother say that she has no opportunity to teach the child about the beauties of God's outdoors. Even if you should be temporarily at a dark, narrow place in your road, and have to live in one room in a crowded city street, you are still in touch with God and His wonderful world. The sky is above you with sun, moon, stars, and clouds. You can grow a plant on your window sill and show the child the miracle of unfolding leaf and flower. Perhaps you'll come closer to the real understanding of beauty this way than if you were surrounded by wealth of woods and water. Finally there is sure to be a park that can be reached by a streetcar ride, and there you can walk with the child and enjoy the stately beauty of the trees.

Almost as soon as the child begins to reach out to natural beauty that appeals to his eyes, he may touch the beauty of the world of sound. Can you sing? Then sing to him the fine old ballads and hymns to counteract the trash that goes by the name of music and that he is sure to hear whenever he leaves home. Do not sing alone. Teach the child to sing with you. He probably will need no urging to do this, but see that he is not discouraged by careless criticism. Open to him all that you can of the world of music. You do not have to be a musician yourself to do it. The radio will bring into your home the best music of the ages. It will bring appalling trash too, so you need to superintend the radio programs carefully. To turn on the radio in

the morning and to leave it going all day as some persons do, seems to me a practice that is destructive of taste and also of mentality. To talk while a piece of good music is being played shows that one is insensible to its beauty. Music must be listened to with all the attention; one must close the mind to outside things and really go along with the music. A phonograph is better than the radio to teach the child to know music. You can buy fine records, and they can be played over and over until they are fixed in the memory. Take the child to concerts if you can. Many cities now have free or very low-priced symphony and popular concerts. Some of the churches have fine choirs that sing the best of the sacred music. If you yourself play some musical instrument, that will help in getting the child's interest. And by all means arrange to have him learn to produce music in some way. Instruction need not be expensive, and some of the simpler instruments do not take a long and wearisome course of practice. The child who can produce music will understand it better, and love it more wholeheartedly.

Modern life too has made it easier for us to educate children in art. Copies of the world's great pictures may be purchased for a few cents. Every city has its art gallery open to the public where children may see pictures and sculpture and perhaps models of beautiful and famous buildings. Some of the magazines give us fine examples of modern art. As an antidote for a surfeit of the "funnies" that so many children get, try taking them to the art gallery on Saturday afternoons; you will find after a while that they really like to go. Have you ever noticed

a group of schoolchildren being conducted through an art gallery by a teacher? They pause before one of the timeless great pictures. A silence falls. The teacher has given a short explanation, and now they are to see what they can. Into some of the young faces comes an uplifted look, a reaching out after beauty, laying hold upon it, and beginning to feel kinship with it.

The beauty between the covers of books! Here we enter another world. We behold the miracle that God caused to be performed before mankind. The inspired utterances of the poets and sages do not perish. They are caught on the printed page and kept forever, to uplift millions of common men and women to the plane where the poets lived. As you value the child's happiness, his integrity, and his eternal destiny, do not leave to chance the formation of his habits of reading. There are people who read only the newspapers and the lightest of the popular magazines. They hardly know the meaning of reading at all.

We might imagine the descendants of some noble family living in poverty in a few rooms of their dilapidated castle, while in another room of the castle an ancestor has stored and hidden a treasure that would make them rich. Only they never open the room where the treasure is, much less search for it. Much like them are we modern people who live with books. Inside them are treasures that might make us rich if we knew how to use them, but we go about with poverty-stricken minds, never laying hold on these treasures of the past.

We send the child to school, and let some one

else teach him to read. Then in many cases we take no further thought about it. He may read whatever he happens to pick up. If a thoughtful teacher introduces him to good books we know little about it. If he is left to himself and picks up cheap and trashy reading we still know little about it.

Sometimes a mother feels incompetent to direct a child's reading. If so, she can get advice. The public libraries have lists of children's books that have stood the test of time, and the librarians often can give good advice as to children's reading. Do not seek the advice of the salesperson in the book store. That person may know even less about it than you do.

Before the child can read begin to recite poetry to him. Of course I mean real poetry, not current magazine verse or childish jingles. Recite such things as Wordsworth's "Ode to Immortality," Shelley's "Skylark," Keats's "To a Grecian Urn," Whittier's "Snowbound," Milton's "L'Allegro," Coleridge's "Kubla Khan," Bryant's "To a Waterfowl," and other poems of that kind. Do not forget the poetry of the Bible. The Psalms and Job fall into metrical lines, and soon are fixed in the memory. The Sermon on the Mount and Christ's parables are poetic in thought and form.

"But," you say, "the child cannot possibly understand these things; even the adult mind has to exert itself to get their meaning."

It is true a child cannot understand them in the sense of being able to explain their meaning. But the child is sensitive to the atmosphere of poetry. He takes it in, as it were, on faith. He goes about

chanting the words of the exalted poetry while his own mind is being formed, and he gets its impact upon his unfolding thought. He will never get away from its influence. I believe we err in trying to keep the poetry and prose we read to children down to what we think is the level of their understanding. We should rather keep it slightly above their understanding. The mind will reach up to lay hold on this beauty that it feels.

A woman who has dealt with many children as teacher in various kinds of schools has this to say: "All children love fine poetry if they are made familiar with it when they are young. They do not have to understand it; they love the music of the lines and the dimly felt beauty of the thought. I have tried reciting poetry to all kinds of children, reciting the same poem over and over until they can recite it with me. I have never failed to keep the interest of the young children."

Do not let your child dwell in mental poverty outside the treasure house of the world's great thoughts. Show him how to open the door and go in.

Not carelessly did the Psalmist write of "the beauties of holiness." Beauty of spirit is that surpassing creative love out of which all visible and audible beauty grows. From God comes the beauty of the world about us. From God through His sons in the human race comes all other beauty. Are we approaching a thought that is too abstract when we consider teaching the child to cultivate beauty of spirit in himself and to recognize it in others? Let us see. Every child, even the "hard-boiled" little boy, wants to be lovely in the sense of winning the ap-

proval and admiration of his own little world. Little boys do "bad" things to be admired for their daring. Little girls are likely to think of beauty in terms of curls and ribbons and clothes. Suppose, from the beginning of conscious life we were to direct the child toward the beauty that lies in kindness, cheerfulness, helpfulness, courage, and other spiritual excellences. Do you not think that by the time he has reached the age of reason he may have firmly established in his mind the truth that evil is ugliness and good is beauty? Of course we impart this teaching by carefully calculated suggestion, never by the heavy method of admonition. You cannot command either a child or an adult to be good or beautiful, but you can lead him to desire goodness and beauty for their value to him.

Have you as a parent learned to see beauty in others, even in those who are at first glance quite unbeautiful? Probably no one has lived to adult years without having the experience of discovering astonishing beauty in some one who seemed very commonplace.

To a village neighborhood came a middle-aged woman, who bought a house lying back among trees. She seemed to present an unfriendly exterior, and wanted no dealings with the neighbors. So they let her alone. A dog, the pet of a family of children, was poisoned, and his life saved only by quick, skilled treatment. Suspicion fell upon the new neighbor, and the indignant children said that Mrs. B—— had poisoned their dog. Now indeed the neighbors did leave her alone. But one day Bob, the dog's young master, passing by, saw Mrs. B—— walking

about with something folded in her hands, and she was looking up into the trees. Bob had been well taught, and he stopped and said, "Can I help you, Mrs. B——?" "Yes, if you can find a nest in these trees. I found this poor little bird on the ground, and he is too weak to fly. I want to put him back where his mother can take care of him." Bob came in, found the nest, climbed the tree, and put the bird back. Then the two of them watched and saw the mother bird settle down over the little bird.

"We've saved him," cried Bob.

"Yes, we have," beamed Mrs. B——.

And there began a friendship that lasted until this day.

Bob went home, and cried out to the family, "Mrs. B—— never poisoned our Rex. She likes birds and dogs and everything."

And Bob and Rex became favored visitors at the lonely house.

But what all the children of the family learned was that if we look carefully enough we shall discover goodness in people whom at first we may carelessly condemn.

Let us as parents learn first to look for this beauty of goodness and rightness in others. Then we shall change our whole attitude toward all our neighbors, and the children will take their forward step from that.

EDITOR'S NOTE—This article will be included in a new book by Zelia M. Walters entitled *You and Your Child*. The book will be ready by September 1 and will contain the series of articles of the same name that appeared in UNITY last year. Watch for the book *You and Your Child*.

Labor Unions

BY MILDRED R. WHITE

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COLLECTIVE BARGAINING, according to definitions offered by those familiar with the subject, means the adjusting of differences between workers and executives in any industry or business by representatives of both. It means the representation of the many by the few.

It would be physically impossible for the president of a large concern to discuss with each factory worker individually the opinions and demands that he might wish to present to the head. Employees as well as the executive realize that and choose instead a representative to speak for them, to explain their criticisms and constructive suggestions.

But when a man depends upon another man to get him shorter hours, more pay, better working conditions; when he relies on finite ideas for bringing about such changes, he often finds himself involved in something far different from what he actually wants. His last condition is not always an improvement on his first.

Of course there are many gains that labor unions have accomplished that their leaders can point to with satisfaction. Yet in these last few years, when millions have asked only an opportunity to make enough to live on, what good have been these gains? It is assuring to know that factories

will not pay men less than a minimum wage for eight hours work. It is well to have union standards, but until men are actually set to work and provided a chance to earn such a minimum wage, how valuable are all these accomplishments?

The big job that confronts each of us is to discover exactly what it is that we want.

A friend who because of lack of harmony is going through a rather trying situation at home made the rueful comment:

"And to think that a few months ago I thought I would be entirely happy if only my husband were working steadily again. Now he is—and we have this other unpleasant condition to contend with."

We think we want a regular income, but what we really want is abundance for every need. We believe a new house or a car will make us happy, but these alone will not do it. We want bigger, broader things than those. We want peace, joy, harmony, love, and plenty. Having gained these we find that the specific lesser items are included with them.

For instance, a certain student believes that she wants to pass the tests in French or Latin. What she really desires is greater knowledge and wisdom. It quite often happens that some examinations are easier than others, that a person may know the correct answer to every question on the paper and yet not have a complete and full understanding of the subject. The fact that she receives a grade of one hundred on every examination will not help her in later translations. What is important is the actual knowledge she has of the subject. That illus-

trates how we often miss the demonstration. We have not made our requests general enough, have not let them include all that we desire.

In spite of the very best of intentions, what the workers actually want may not be exactly what their organization is striving to get for them. What they want is peaceful, enjoyable work under agreeable conditions. They want to make enough money to live in comfort and happiness. They want good times to continue and to improve. And although their leaders may be deeply sincere, they cannot by themselves or by organization or any human means satisfy the real desires of thousands of men.

But there is one Leader who can. Infinite wisdom, power, God, the source of all supply can adjust and direct everything to the highest good of all concerned. He is the only one who makes no mistakes, the adjuster who knows exactly what is the right number of hours to work, the fairest wage, the most satisfactory conditions of labor, and who, knowing all this, has also the power to bring it about.

In addition to knowing what are the best conditions under which employees should work, Divine Mind knows what is wisest for the employers. No truly just, no fair-minded person really wants a one-sided success. The laborer does not really in his heart desire any gain that will jeopardize his employer's business. Nor does an employer want any benefits that will operate adversely to the good of those who work for him. Therefore, He who knows both sides of the question, He who can see far beyond the present or even the immediate future,

is the only one who can settle all problems to the complete satisfaction of all.

There are no dues required for this divine affiliation. Nor do you have to elect another to make your appeal for you. Direct to the source, to the fountainhead of all wisdom, power, and supply you can go, there to make your contact and receive what you wish. Your absolute faith in and dependence on God is your only initiation fee.

Direct your petition to the God power within you. Tell Him what you want. Do not limit yourself to a certain number of dollars a day or so many hours a week. Ask for abundance to meet all your needs and to spare. Ask for harmonious work where you can express that for which you were created. Ask for peace and love and more of all such good qualities as are attributes of God.

And these requests you are not putting in the hands of a representative to present to a factory head. Therefore there is no need to tremble and fear lest possibly you may not get what you ask for. You are putting your desires, your demands, directly into the hands of the one God, the only power that is able to give you what you really want. The result will not be just temporary relief, not the empty personal satisfaction of recognition by some individual, but recognition of your oneness with God, through whom you may have permanent joy and abundance.

Occasionally we hear of an employee going over the head of his immediate superior and approaching the one "higher up" in order to settle some question of policy or to get a larger salary.

Afterwards he says, "I wish I could always deal with him. He is more democratic, more understanding, and more sympathetic than the other fellow whom I have to consult."

As either employee or employer, are you wishing to avoid a mediator? Would you like to deal direct with the one who makes the decisions? Do you wish you did not have to go through others to get what you want? Then make your contact today with the divine Adjuster, infinite wisdom and power. Your great desire and your faith in Him afford you immediate admission. You do not have to wait for an appointment. He is always available.

Take your petition to Him and give thanks constantly that He has already heard you and is already bringing about all those things which you desire.

A Chest Beneath the Sea

Let me bury deep my sad thoughts
  In a chest beneath the sea,
Where the world will never find them—
  Let me throw away the key.

But let me fling my glad thought
  To the hill, the sea, the sky,
Where hungry hearts may find them
  And look up as glad as I.

—*Edmar Chapman*

The Great Enemy

INSTEAD OF TAKING WHAT THE LORD PROVIDES, TOO MANY PERSONS DAM THE FLOW OF HEAVENLY BLESSINGS WITH THEIR DOUBTS AND FEARS.

PART FOUR

BY STELLA L. TERRILL

IN THE PREVIOUS articles we have seen the nothingness of the individual's fears, for whether they are of the physical, the spiritual, or the mental class, they are nothing but forms of the one fear that God cannot or will not keep His promises. We find however that these promises have been kept through the ages past. We know that they always will be. We know that the laws of God are still working for the individual who recognizes them and puts them to work in his life and affairs; they even work for him when he knows nothing of their existence.

Now we turn to investigate the cause of the race fears and how we may deal with them.

Race fears grow out of the desire for the preservation of the species, just as those of the individual grow out of his desire for self-preservation. The individual fears for his personal self on the one hand and for the whole race on the other through love for his children and, as he develops, love for the entire human race.

We know that our first and greatest urge is

to live physically, spiritually, and mentally. We know that this urge came with life itself and is from God and that it is therefore a guaranty that we shall exert ourselves to the utmost to maintain the spark of life. Our next great urge is to reproduce after our kind. We are all creators. Are we not made in the image and likeness of God, the Creator of all? Then this too is of God. Being of God, it cannot fail. God's plans never have failed.

Both these God-given urges within man are the insurance of the race through the individual against any kind of failure. They are the basis of all existing life and progress. They are implanted safe and deep within us, and we can no more cast them out than we can end life by holding our breath. No finite law can check an infinite law.

Yet as individuals, as members of the race, we worry and fear exactly as though this could happen, behaving as though it were not only possible but highly probable.

Upon close examination of the race-survival fears we find that they are but enlargements of the fear for the individual, they fall into the three main groups of physical, spiritual, and mental fears, and they work in the same way that we saw such fears work in previous articles.

Under the first head man worries about the physical destiny of the race and listens to "viewers with alarm," trembling at each new threat of race extinction. This in spite of the fact that the chance for living and living more abundantly grows brighter every passing day. Laws that have always been in operation for the preservation of the species were in

operation long before we as individuals were born. If they had not been, we should not be here today; and if they were not now in operation we could not continue to be. We are beginning in this age to accept that truth. On every hand ignorance, superstition, and the closed mind are giving way to the search for Truth, acceptance of it, and open-mindedness for more of it.

Wholesale devastation is one of the oldest race fears, dating back to man's early belief in many gods and many devils whom he had to placate or find favor with, or be destroyed. The race no longer fears that an angry God is bringing the world to an end when the sun is in eclipse, and no longer rings church bells to frighten away the lightning. But it does fear other things just as foolish and groundless. The time is approaching when mankind with one accord will simply accept the truth that God made the world and all that is in it and that it is good. Before mankind as a whole does accept it, we may as individuals accept it now, and so order our life that we may live in peace, plenty, and utter fearlessness.

Nature is God. Yet there are still fears in the race that nature will in some way extinguish the life spark of the entire race; the fear for instance that insects are developing faster than man and will some day "wipe him off the earth." Others declare population is increasing so fast there soon will be "standing room only," and we shall all starve to death with no place to grow food. Another set of fearers warn the world that some of the ninety-odd known elements that go to make up our earth might

give out—potash, for instance—and the race thereby be doomed.

Right here is a good place to recall the one-time seriously proposed act of Congress to discontinue the patent office at Washington because "there never will be another thing invented; there can't be, because everything is already invented." We laugh at the stupidity of trying to limit inventive genius. But we fear there is a limit to God!

Perhaps the biggest school of fear mongers is the one predicting a world war that will end civilization and all human life on earth. Beside them is a group that tries to convince us that we are growing weaker every day—wiser maybe, but physically weaker surely—and that we shall be a race of semi-invalids before many generations.

Forget for a moment that you ever heard of God or religion or the principles of Truth, and as a "cold-blooded" scientist or a disinterested observer look at the present actual situation of the race. This is what we find. There has never been a time since the world began when individuals were so secure, so free, so healthy, so prosperous, so well-informed, and so hopeful as they are today. That is a lot of so's, but it is true. Girls are growing taller, stronger, and healthier, and girls are the mothers of the race. The health of the race is steadily improving. There are more perfect specimens of health today than there have ever been in the world before; the individual's expectation of life as tabulated by the insurance companies, is being steadily enhanced. Every one who reads history or the daily papers knows, if he thinks, that the world is grow-

ing constantly better, safer, saner, happier, with more freedom of every constructive kind for all.

Many diseases that once scourged whole countries are gone forever, and the rest are on the way out. Whether we take the long way around of the scientist and wind up at Truth later, or go straight to the heart of it and seek, find, and demonstrate perfect health, makes not much difference in the end. The fact remains that the world is healthier than it ever has been, and is still improving.

The food-clothing-shelter-health problem is no longer an individual matter. It has been the foundation on which the individual's fears were built. Now the world realizes it is a world-wide problem to be solved on a world-wide basis. Greed is going and with it war, for the fear behind them is going. Selfishness is on the wane, for the fears behind it are going. Humanity, the race, has said they must go! What the race wants for preservation of the species it can and will get. God has guaranteed it. Every day thousands are proving that the guaranty is working.

To continue in the scientific vein, there never has been such a collection of life-saving, labor-saving, health-saving and time-saving devices since the world began. Today the whole race believes in some degree that good health is the normal condition and happiness the birthright for every one. Most important of all, man has seriously begun to study himself from the inside out; to learn his relation to nature, to the universe, in short, his relation to God his Creator. Many individuals have already done so, and are living in assurance, peace,

plenty, and health accordingly. The race is moving toward that goal.

The world grows more pleasant as well as safer. Our body and our hands are being freed from the labor of securing food, clothing, shelter, and health, and our mind has a greater opportunity to meditate, to perceive, and to grow in order that we may enjoy the world and the good things of life. Coming generations will not be taught so much how to make a living as how truly and fully to live.

Science now says what every Truth student already knew, that there is more than enough food, clothing, shelter, and security in the world for all, and that if every one were working as much as he wanted and were capable of doing, there would be transportation, pleasure, and knowledge for all as well. It is here, all of it, more than can be used in some places, less in others. But that is not the fault of divine supply. Indeed "your heavenly Father knoweth that ye have need of all these things." Instead of taking what the Lord provides, too many persons dam the flow of heavenly blessings with their doubts and fears, and they fret, asking for more and yet more, never pausing to give thanks for what they already have.

True, we are growing wiser, stronger, and more secure as a race; but what if a war should come and stop it all? What are the race thoughts with reference to such a fear? Well, in your own lifetime you see a world-wide interest in world-wide peace. Never before in the history of man has there been so much determined effort to stop wars forever. You can hardly read a magazine or newspaper today

that does not carry some reference to the disgrace and destruction and uselessness of war. Even school children can tell you how money spent for wars could be used constructively to benefit all the world. War is antisocial. It threatens the race. It is founded on fear. The world will not permit such a danger to threaten the race forever. Men will "beat their swords into plowshares," because they have learned that there is danger of race extinction if they allow war to continue; and they want the race to survive more than they want selfish advantages. When men let go of all fear, they do not even want selfish advantages as individuals or nations.

We are in danger spiritually, some say, our liberties are being taken from us, crime is rampant and threatens to stifle civilization. Divorce, some fear, is breaking up the home as an institution, and since the home is the central idea around which all civilization is built, the race is doomed. Others declare the white race is headed for extinction, that the yellow-brown-black race will rule, that the world will go back to the Stone Age. Let's have a look at these fears, one at a time.

Spiritual fears, we know, grow out of man's desire to be loved, to be worthy of his Creator and of his fellow men. Love is an expression of gratitude. Jealousy, a form of fear, is rooted in a feeling of inferiority.

Fearing that another person may win the favor of the one you love is not very different from fearing that you can't maintain your own standing in civilization and may lose it to another race. What is one's patriotism but deeply grounded gratitude.

Pride in one's country, enlarged, develops into a feeling of good will toward all mankind. The whole world is already headed in that direction.

Here is one little isolated example. My Japanese neighbor and myself know each other as friends, not as individual members of radically different races. I learn from her that no Japanese child ever is struck, punished, spanked. Yet the children are obedient, lovable. She can make three onions grow where I couldn't sprout one. But I can sew a straight seam with my electric sewing machine, which she views with alarm and couldn't be hired to touch. Yet she knows what to do with the apron I make for her with that machine, and I know what to do with the onion she grows for me. In short, we enjoy what the other has to give. What can be done between individuals can and, thank God, will be done between nations. It is being done now in many more ways than the fearers dream of.

"The glory and supremacy" of a race and "fighting for my nation's honor" are empty phrases beside "Love thy neighbor as thyself." Airplanes have made even isolated islands neighbors all. Through the conquest of space the world grows dangerously small and does not permit a harm to arise lest it spread over all. What threatens my neighbor threatens me. To protect myself fully I must protect him. From sheer necessity and protection the Bible command will be carried out in full.

We who attended the Olympic games in Los Angeles a few years ago were immensely impressed with the fact that nations can play together, learn together, and live together much more easily and

profitably and pleasantly than they can fight together. There are two ways to put it: the world has grown too small for war; humanity has grown too large for resort to such a devastating means of adjustment to living.

As to crime, study beneath the surface; read a few of the accounts of crime and criminals of less than a hundred years ago. We no longer hang a man for stealing a sheep nor put him in prison for life for stealing a loaf of bread, and even now there is a world-wide movement to banish capital punishment. Does that prove that crime is on the increase, that our inability to handle it is lessening? No. It shows that we are beginning to apply the principles of Truth to the problem of crime and punishment.

As a human race we are not so ready as we once were to condemn criminals; instead we try now to understand the cause back of the effect. We try to help instead of punish. We try to change the criminal's acts by changing his thoughts and attitudes toward life, and instead of destroying him we try to help him to help himself get back to normal, happy, and useful citizenship. The old Mosaic law that demanded "an eye for an eye, and a tooth for a tooth" no longer holds. To it is added Paul's teaching that "love . . . is the fulfillment of the law." To the law of cause and effect is added the forgiving principle, which allows a man to turn about, to cease from wrong, and to take up the right.

An intelligent and experienced prison official once said to me, "Back of every crime is a fear." Reviewing some of the widely known cases we

found it to be a fact. When every individual learns to know himself as a child of God, when he learns how to turn to the power of the Christ within himself, there will be no more crime.

The spiritual level of the race rises steadily. Nothing can stop it. When we face situations like crime and divorce and think we see the race dropping back, we have not looked far enough ahead or deep enough under the surface. You will find that these are old evils brought to the surface by the churning of discontent—divine discontent—showing humanity that it is on the wrong track and leading it to demand an about-face.

In conclusion let us say that the two great fears of the race in physical and spiritual spheres are unfounded. Man is beginning to understand himself and consequently his neighbor. He is learning that love is more powerful than hate and better security than a bank reserve. This knowledge is spreading. Whether the possessor of that knowledge of Truth be a teacher of psychology, theology, or metaphysics, or simply a thoughtful mother observing her own and her neighbor's children, the knowledge is increasing and spreading. It is leading us all toward one goal: freedom, happiness, health, security, and prosperity for humanity.

Go on with your plans. Go on with your love, your living, your work. Go forward secure in the promises of God. Say:

"In God we move and live and have our being, and God cannot fail."

(CONCLUDED IN SEPTEMBER UNITY)

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 1, 1937

UNITY SUBJECT—*Divine Guidance Followed through Human Consciousness.*

INTERNATIONAL SUBJECT—*God Leads a People.*
—Exod. 13:17-22; 14:10-15.

17. And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18. But God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

19. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21. And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night:

22. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

10. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid: and the children of Israel cried out unto Jehovah.

11. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt?

12. Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness.

13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14. Jehovah will fight for you, and ye shall hold your peace.

15. And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

GOLDEN TEXT—*Jehovah will guide thee continually.*—Isa. 58:11.

SILENT PRAYER—*I follow the way of faith through the wilderness of ignorance and indecision to the Promised Land of wisdom and understanding.*

The name Philistines means "deviating from a true course," and represents forces that are foreign to Spirit. He who forsakes the paths of sense for the way of Truth must keep to a straight course and know the one Power. To skirt the boundaries of the sense kingdom means that one has a constant struggle on one's hands and must fight one's way through. There must be high endeavor on the part of one who purposes to cross the wilderness that lies be-

tween Egypt and Canaan, whatever route one takes. Hopeless struggle is not necessary.

Although we know that it is best to abandon all materiality and all that is foreign to Spirit, we do not escape the race consciousness completely in our first effort to attain spiritual consciousness. Instead we go by the way of the wilderness by the Red Sea. The Red Sea symbolizes the "life sea," and it is impregnated with the human thoughts that form part of the race consciousness. Negative thought habits intrench themselves in the mind through long harboring, and are not dislodged all at once. Thus we may give up the idea that our physical organism is material and subject to corruption (take our journey from Succoth—"booths" or temporary abiding places), only to fall into another form of negation. To despair of demonstrating over individual problems is to encamp in Etham ("desolation"), in the edge of the wilderness of confused and illogical thinking.

To go forward only when the way is clear and unmistakable would be an ideal procedure if progress could be continuous and constant. But to wait always for unmistakable leadings at the present stage of the average student's unfoldment would mean for him often an erratic course. We are to advance steadily in our practice of the principles of Truth, when the light seems to be withheld as well as when it rises, a pillar of fire, before us. Those who see God in all things find the pillar of smoke a sign of the way they are not to follow.

There is no lack of symbols to make plain the struggle between sense and Spirit in the soul of man.

Moses and Pharaoh represent two forces at work in the consciousness: Moses, the evolutionary force of new ideas; Pharaoh, the force that rules the body materially. These forces are constantly at work within man, the one tending to draw him forward to deeper understanding and a fuller measure of freedom, the other to hold him fixed in the old forms. When man's spiritual thoughts (the Children of Israel) have escaped from the influence of materiality, long force of habit makes them still susceptible to its force. When the Children of Israel saw that they were pursued by Pharaoh and the Egyptians, they not only "cried out unto Jehovah" but took Moses to task for leading them out of Egypt.

The old question, Is it worth the effort? must be answered by each aspirant for freedom. The Children of Israel had been too long enslaved to picture to themselves the possibility of freedom. It is not better to live and die the passive slave of the senses and of material standards. It is better to make the effort to live by the standard of spiritual Truth even though one may not reach one's goal. If we lose our way in a maze of undisciplined thought, ("die in the wilderness"), we shall at least have begun to think our way through (covered part of the journey to Canaan), and need never again be in complete bondage to materiality (retrace our steps to Egypt).

Applying the evolutionary law to our spiritual progress, we learn to overcome our fears. We stand still or cease all personal striving, and mentally "see" ourselves delivered by the power of Omnipotence functioning within and around us with unerring intelligence. Once mastered, this practice of faith in

our spiritual source drowns out belief in material limitation and the claims of the sense mind.

Those who accept the theory of evolution dissociate that theory from religion, just as those who accept revelation as the basis of Truth as a rule repudiate evolution. Modern thinkers are proving the two not incompatible but capable of being interpreted together.

He who believes that the Spirit of God in him overcomes his fears is not to wait on any external deliverance, but is to go forward to conquer his fears in the spirit of fearlessness. "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." Life's victories come from within and as we advance, never as we falter or draw back. As our ideas of Truth evolve we see all life as a manifestation of the one energy, an expression of divine wisdom, and know that all is good.

QUESTIONS

1. To reach Canaan from Egypt it is necessary to cross a wilderness. What lesson do we find in this fact?
2. What does the Red Sea symbolize?
3. Interpret the pillar of cloud and the pillar of fire in terms of present-day guidance.
4. How do we apply the evolutionary law to spiritual progress?
5. Are evolution and religion compatible? Explain.

Lesson 6, August 8, 1937

UNITY SUBJECT—*What We Live By.*

INTERNATIONAL SUBJECT—*God Feeds a People.* —Exod. 16:11-20; 17:3-6.

11. And Jehovah spake unto Moses, saying,

12. I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

13. And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoarfrost on the ground.

15. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

16. This is the thing which Jehovah hath commanded. Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent.

17. And the children of Israel did so, and gathered some more, some less.

18. And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19. And Moses said unto them, Let no man leave of it till the morning.

20. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and became foul: and Moses was wroth with them.

3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4. And Moses cried unto Jehovah, saying, What shall I do unto this people? they are almost ready to stone me.

5. And Jehovah said unto Moses, Pass on before

the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go.

6. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

GOLDEN TEXT—*Every good gift and every perfect gift is from above, coming down from the Father.*—James 1:17.

SILENT PRAYER—*I dwell in thought on the goodness of God and feed on His faithfulness.*

Those who are seeking to prove themselves children of God actually as well as potentially should "do all things without murmurings." There is sound reason in this. He who murmurs against his lot by that act destroys his chance of hearing the voice of God in his own heart, and cannot be conscious of the one Presence within him. While he airs his grievances he cannot hear God speaking to him.

Whatever comes therefore, the true son of God accepts it as due under divine law, and if it is not to his liking he busies himself in setting into action a more beneficent cause in order that the effect he desires may in due season issue into expression. This is the mature man's reaction to life. Children and adults whose thought processes are immature react by blaming some one else—another person, fate, or God—for undesirable conditions. Understanding comes from within and is not to be had through looking to externals.

Food is one of life's primary necessities. The

man who wishes to do sustained physical or mental work of a high order of excellence must nourish his body properly, since mind and body are interactive. Whoever under the pangs of mounting hunger has observed a lessening of his power to think clearly and to carry forward the subject-matter on which he is working knows the importance of material food to the mental equally with the physical system.

Material food however is not man's only necessity. Food for the soul is as necessary to his well-being as are the vitamins and calories so urgently recommended by the physiologist. The evolutionary law (Moses) does not satisfy the deep hungers of the heart. "It was not Moses that gave you the bread out of heaven." Man's spiritual aspirations (the Children of Israel) remain unsatisfied as long as he looks only to the evolutionary law and to the ruling power of the intellectual consciousness (Aaron). Spiritual food comes from the universal source.

The substance of true thought is the soul's rightful food. We partake of it as we seek to know Truth and recognize the basis of life as spiritual. The Children of Israel were told that they would see the glory of Jehovah, and as they looked toward the wilderness that glory appeared in the cloud. Expectation, the act of looking for the substance we desire, is our part in the process of realizing supply. "The eyes of all wait upon thee; and thou givest them their meat [food] in due season. Not to expect is to fail to realize that one has received; it is therefore to lack.

As we look to God with confident expectation that our needs will be met, we feed on faith. The

purpose of the manna and the quail was not merely to keep the Children of Israel from starving; it was to prove to them the true function of the I AM—Jehovah—in satisfying their demands. "Ye shall know that I am Jehovah your God." God's faithfulness is evident only to him whose faith is quickened to discern its origin in universal law.

If the universe were not based on unchanging law no one could have faith. As it is, faith is a part of our inner nature, and as we pass from material to spiritual consciousness much of our training consists in learning to place our faith aright. Many suffer because of misplaced faith. They give its full weight to negation, as the Children of Israel did who murmured and found fault with their leaders over every little trial, instead of going forward in serene confidence to a victory in which they might share by reason of their efforts to keep the law.

A certain class of materialists believe that fault-finding benefits them because it compels others to do their bidding. Whatever may happen they carefully avoid expressing unqualified approval. The critical attitude is not a sign of superior mental acumen. On the contrary it reveals undeveloped imagination. "Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God."

So when the people thirsted for water in the wilderness, instead of praising God that the underlying strata of rock there as elsewhere served as reservoirs of water that could be tapped to supply their needs, they murmured against Moses and criticized his leadership. The evolutionary law works

with the substance that is available, but it does not supply that substance. In every case where Moses' course was questioned, he "cried unto Jehovah" and by reference to this higher source discerned what to do. When water (vital substance and life) was needed he was told to pass on before the people with his rod in his hand and smite the rock of Horeb.

Horeb (solitude) represents a state of high spiritual realization attained by man through affirming the power and presence of the one inner, divine substance. Whoever reaches this state surpasses by far the development of the average man. Moses was a great leader, and his bringing water out of the rock—though springs have always had their rise among rocks—seemed to his people an outstanding miracle. Abiding life and substance spring from the rock of Truth at the touch of faith and confident expectation.

QUESTIONS

1. How does a son of God react to undesirable conditions?
2. What is spiritual food?
3. How does one feed on faithfulness?
4. What does the rock represent from which water flowed at a blow from Moses' rod?

Lesson 7, August 15, 1937

UNITY SUBJECT—*Divine Law Interpreted by Man.*

INTERNATIONAL SUBJECT—*God Gives Laws to a Nation.*—Exod. 20:1-17.

1. And God spake all these words, saying,
2. I am Jehovah thy God, who brought thee out of

the land of Egypt, out of the house of bondage.

3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee a graven image, nor any likeness *of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,

6. And showing lovingkindness unto thousands of them that love me and keep my commandments.

7. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labor, and do all thy work;

10. But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

12. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbor.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

GOLDEN TEXT—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself.*—Matt. 22:37, 39.

SILENT PRAYER—*The law of God is within my heart, and I delight to do the divine will.*

When we meditate on the nature and being of Spirit we raise ourselves in mind to the realm of spiritual power and understanding. We see that to put God first we need to rest the mind in Him as the subject of our constant revery, the background of our faith. Whatever thought dominates the mind determines the key of the life. Therefore if God forms the background of our faith and dominates our thought, we can have no other gods. The I AM, Jehovah, is able to lift us out of material thinking and living, and set our heart on spiritual freedom.

The trained sculptor makes a graven image in stone, but any one without special training can engrave images on the plastic medium of mind. What we impress deeply on the mind substance remains there, making its influence felt in the life. The agent that makes the impression may be an external one; for example, a moving picture. The screen has often engraved other gods than Jehovah on the mind of those who have viewed it.

A musician may put his art first, with no thought of the Spirit of harmony that makes music possible. An artisan may concentrate on mechanical execution and produce a result that is technically perfect without giving a thought to the Spirit of perfection that guides his hand.

Jehovah is not jealous as men count jealousy. He is jealous of principle, from which He tolerates no lapses. Man's failure to observe the divine law causes it to react on him through inversion instead of directly, but the reaction is sure. The transgressor binds himself and possibly his children, unless they awake to the freeing power of Truth and claim it in faith. He who obeys the divine law in mind, body, and affairs experiences spiritual freedom, and his children and their descendants find it easy to enter into the same heritage because of his faithfulness. He who loves God finds evidences of His loving-kindness on every hand.

To use the name of Jehovah with no recognition of its potency is to take it in vain. He who speaks it carelessly or unthinkingly derives no benefit from its use, but harms himself by remaining content to occupy a low material level. "Jehovah will not hold him guiltless." Another vain use of the name of Jehovah is that which connects it with negative, adverse judgment expressing human disapproval or desire for retribution. The perfect balance of principle is unaffected by the weight of personal dislike or condemnation.

No one can know God without giving time to communion with Him. The Sabbath represents time set apart for spiritual communion. As nearly as possible it should be observed regularly. When we allow pressure of business or other external interests to crowd out meditation and prayer, our inner life suffers loss of depth and tone. One seventh of our time is not too much to devote to cultivation of the inner life. An entire day each week or a proportionate

part of each day of the week richly repays those who faithfully keep it as a time of communion with God.

Whoever honors the heavenly Father with the best of his thought and his deepest devotion, by this same token honors his earthly parents. That his attitude toward the life expressed by them affects his own expression is self-evident. If he wishes to know length of days he must be patient with those who have already achieved length of days.

The commandments against murder, adultery, and stealing are clear enough to need no new interpretation. The reasons for these prohibitions are individual as well as social, since the reaction of transgressions of this kind on man is such as to make his keeping of the divine law imperative.

Bearing false witness against our neighbor is broader in scope than the mere giving of false testimony in a court of law. False witness includes the acceptance of another's human or mortal nature, his diseases, petty faults, and shortcomings as his true self and the magnification of these transient phases of his expression as the real man. We bear true witness for another when we recognize and report only what is ideally true of him as a son of God.

Covetousness closes the list of inhibitions. This act is contrary to the divine law that requires us to recognize that we have already received freely and that arouses in us a desire to give freely in return. To desire abundance without taking thought to merit it and without setting into action the causes that will bring satisfactory realization of this abundance, is mental theft. From all these transgressions the gift-of-God consciousness makes one immune.

QUESTIONS

1. Interpret the first commandment in terms of mind.
2. Explain the reference to Jehovah as a jealous God.
3. What is a vain use of the name of God?
4. What is true Sabbath observance?
5. Interpret the other commandments in order, metaphysically.

Lesson 8, August 22, 1937

UNITY SUBJECT—*Consciousness of God in a Nation.*

INTERNATIONAL SUBJECT—*The Place of Religion in a Nation's Life.*—Exod. 25:1, 2, 8, 9; 29:43-46; 40:34-38.

1. And Jehovah spake unto Moses, saying,

2. Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering.

8. And let them make me a sanctuary, that I may dwell among them.

9. According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.

43. And there I will meet with the children of Israel; and *the Tent* shall be sanctified by my glory.

44. And I will sanctify the tent of meeting, and the altar: Aaron also and his sons will I sanctify, to minister to me in the priest's office.

45. And I will dwell among the children of Israel, and will be their God.

46. And they shall know that I am Jehovah their God, that brought them forth out of the land of Egypt, that I might dwell among them: I am Jehovah their God.

34. Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle.

35. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle.

36. And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys:

37. But if the cloud was not taken up, then they journeyed not till the day it was taken up.

38. For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

GOLDEN TEXT—*Blessed is the nation whose God is Jehovah.*—Psalms 33:12.

SILENT PRAYER—*Right thinking exalts a nation, therefore as a citizen I will think God's thoughts after Him.*

As a rule metaphysics deals with individual needs and individual development. Inasmuch as man is a social being and the nation a social and political unit or aggregation of individuals, national consciousness is of direct interest to each citizen or individual, and every one has a responsibility in determining what that consciousness shall be.

From the beginning of recorded history nations have followed a uniform course. They have risen to power, remained at the peak for a period, and finally have declined until they have either ceased to exist or remained as minor powers. The prophet Isaiah saw a different course for the nation established in the consciousness of God when he foretold, "Thy people also shall be all righteous; they shall inherit the land for ever."

How can a nation be all righteous? We see how

an entire nation is welded together and made to think and act as one in case of war. When the feeling of patriotism is aroused in citizens their zeal at once strikes fire. To secure like unity of thought and action in case of the peaceful pursuit of what is right and true requires similar procedure. Citizens must conceive enthusiasm for the ideal of right, and become zealous in expressing it individually and collectively.

To begin with, every one that is able to lay aside the thought of self as his primary concern and take a larger view of his country as important to him because its stability is his safeguard, is willing to give something towards the realization of this ideal. "*It is* good to be zealously affected always in *a* good *thing*," and to give of oneself is sure proof of such affection. Jehovah required for His tabernacle gifts only from those whose hearts made them willing to give. The gift from the heart has in it something of the giver; namely sustained interest and a willingness on his part to follow up the gift with the necessary work to make it effectual.

The sanctuary or tabernacle that Jehovah commanded Moses to make represents the temporal body of man. Where a nation is under consideration it represents the body politic or entire body of citizens composing the nation. The national consciousness is subject to change as public opinion is molded and remolded by the press or other controlling influences. The tabernacle was a transitory, temporary structure compared with the enduring Temple of stone built later by King Solomon. A national consciousness also can become established in righteousness so as to be

sure and lasting, as real as the mountain ranges and other physical features that characterize a country. National consciousness must follow the pattern of Divine Mind. The citizens represent the "furniture" of the tabernacle. Each fulfills a purpose and plays a part in developing God consciousness on a national scale.

It has been well said that liberty, freedom, and happiness are all gifts of God to men, and not the gifts of the government, the state, or of any man. To conserve these gifts men must recognize that they come from God and are enduring. For this purpose faith is essential, for it enables us to develop a consciousness of God as an entire nation, and helps us to keep out of mind the thought of national decline and decay as a possibility. With the help of God we can "inherit the land for ever" as free citizens of a prosperous, well-ordered country. "America will grow as it honors and worships the God of the soul and not the god of the state," says one authority.

A new national goal, or rather a rededicated national goal thus becomes a quickened national consciousness of God. This consciousness is represented by the sanctifying of the tent and the altar. When we are willing as a nation to give up the lower for the higher, we thereby lay the foundation of the altar.

If we put Good out of mind and undertake to (Children of Israel). As Israelites are to be found in every country, so the foundation for the "tent of meeting" or house of God is in every nation. No one need despair of his country's future provided he can arouse in its citizens a lively appreciation that their

affairs are under the watchful care of God and that they are God's co-workers.

If we put God out of mind and undertake to manage the affairs of our government solely on a material basis, we find ourselves without vision. The cloud then covers the tent of meeting so that we cannot go forward, but must stand still until guidance is again direct and clear. "When the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys." God grant that as a nation we too may go forward in the light of full understanding.

QUESTIONS

1. What responsibility has the individual citizen in regard to the national consciousness of his country?
2. Explain the connection between patriotism and giving.
3. What does the tent represent? The altar?
4. Why can we go forward only when the cloud is lifted from above the tent?

Lesson 9, August 29, 1937

UNITY SUBJECT—*Temperance and the Divine Law.*

INTERNATIONAL SUBJECT—*God Condemns Intemperance* (The Social Approach to the Drink Problem).—Lev. 10:1, 2, 8-11; Prov. 31:4, 5; Isa. 28:1-8; Rom. 14:21.

1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them.

2. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah.

8. And Jehovah spake unto Aaron, saying,

9. Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not; it shall be a statute for ever throughout your generations:

10. And that ye may make a distinction between the holy and the common, and between the unclean and the clean;

11. And that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses.

4. It is not for kings, O Lemuel, it is not for kings
to drink wine;
Nor for princes *to say,* Where is strong drink?
5. Lest they drink, and forget the law,
And pervert the justice *due* to any that is afflicted.

1. Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine!

2. Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand.

3. The crown of pride of the drunkards of Ephraim shall be trodden under foot:

4. And the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5. In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people;

6. And a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate.

7. And even these reel with wine, and stagger with strong drink; the priest and the prophet reel with strong

drink, they are swallowed up of wine, they stagger with strong drink; they err in vision, they stumble in judgment.

8. For all tables are full of vomit *and* filthiness, *so that there is* no place *clean.*

21. It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth.

GOLDEN TEXT—

Wine is a mocker, strong drink a brawler;
And whosoever erreth thereby is not wise.
—Prov. 20:1.

SILENT PRAYER—*I deny all claims of the sense mind over me in order that I may have the mind of Christ.*

To be a son of God is the highest estate that any one can realize. Those who claim this relation to the Most High react to the idea in various ways. Christ Jesus, the perfect expression of the Father, was made humble by it and "counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men."

Nadab and Abihu, priests of Jehovah educated in the requirements of the Mosaic law, presumed upon their divine sonship and undertook to worship Jehovah with "strange fire." Their lives were forfeit in consequence.

Whatever was meant originally by the term "strange fire," we as metaphysicians see that the only real fire that we can offer to God is the life or spark of universal energy that we have received from the one source. More than this, any energy that is due to artificial stimulation or that springs from

anything lower than our consciousness of divine sonship is alien or out of place.

These sons of Aaron were trying to do their duty according to their own ideas. Life cannot be served in such haphazard fashion. It is divinely ordered and must be expressed under law. He who flouts the law of life is devoured by it.

Alcohol in any form is foreign to the life principle. It is strange fire, and its action in the body of man shows that it destroys the thinking part of him, the real man. Not only is this true, but its effect on the body is destructive also. It is disintegrating and negative. Aaron and his sons were commanded not to touch it before entering the "tent of meeting" in order that they might be clear-headed, able to distinguish the holy from the common, the unclean from the clean. Priests who were addicted to alcohol could not teach the law to the Children of Israel for the reason that they were so confused in mind by alcohol that they did not know what they were saying. The only one who can teach without a clear conception of what he is trying to impart is he who teaches unconsciously by the power of example. Example, the most unforgettable of all instruction, was the method of Moses, to whom speech did not come readily, but who was faithful to the law that Jehovah made clear to him.

Since the repeal of the prohibition law the sale of liquor has been legalized, but no man-made statute can ever actually legalize what the constitution of man holds illegal. Even the humblest man is meant to have dominion over himself, whereas the man who comes into the world an heir to power

and influence over others, as a king or a prince, must himself keep the law that he requires others to keep. But not even a king or a prince can remember the law when he is under the influence of alcohol. This thief of brain power and clear mental action affects king and commoner alike, reducing both to a state of incapacity for mental and physical work.

The opponents of local option claim that there will always be liquor because there always has been, and that since this is the case the government may as well legalize the sale of intoxicants and receive the revenue that will otherwise go to the bootlegger. The argument is based on the fallacy that evil is enduring, whereas it is temporary and passes as soon as men are willing to let it go. When we see men as Godlike and behold them thirsting for the true water of life that will satisfy all their desires, we help them to overcome the desire for fermented or alcoholic drinks.

Ephraim refers to the personal will, and the "woe" is to those who become drunk with egotism. Men may become drunk with pride as easily as with alcohol. One may be intoxicated with one's own personality, with ambition, with pleasure, with learning as the goal of intellectual curiosity, and with a thousand other things that have little to do with the thirst for Truth. Those whose minds are fixed on these low ideals are all in woe, as is every one in whom the sweet simplicity and naturalness of divine selfhood (the flower of glorious beauty) fades under the scorching heat of feverish desire for stimulants and the things that pamper the senses.

Divine selfhood may become so pronounced as to possess a man altogether, and it then protects him from low influences and desires. Holy Spirit possession does not come of itself. It must be developed through faithful obedience to the divine law and devoted dwelling in thought on the Christ Spirit as the soul's inner reality. The Christ Spirit is "a crown of glory, and a diadem of beauty" to its possessor. It is the Spirit of justice to him who must execute justice, and of strength to him who needs strength.

The battle must be turned back at "the gate" of consciousness. There must be no yielding to expediency or to the demands of sense or policy. The wise of heart steer clear of these man-made pitfalls and cling to the principle of temperance at all times.

QUESTIONS

1. What is the fire that we can rightly offer to God?
2. How does alcohol affect man?
3. Can the traffic in liquor be legalized under the divine law?
4. How does the thirst for Truth come to possess one, and what does it accomplish?

I bless you with my living word.

Peace be unto you.

The word of wisdom dwell in you richly.

The treasures of knowledge and understanding be consciously yours.

The spirit of power and might be upon you.

The fullness of abundant life satisfy you.

May you be strengthened with all might in the inner man.

The substance of Spirit be your abundant supply.

The joy of love crown your life.—SELECTED

Thank You, God!

By Evelyn Gage Browne

Thank You, dear God, for work to do
And loved ones to serve the whole day through;
For so many kindly words to say
To gladden others along life's way.

Thank You for the strength that never tires
In helping fulfill another's desires;
For the courage to fight for a brother's good
And to help him to win, as brothers should.

Thank You, dear Father, for busy hands,
And then for a mind that understands.
It's a joy to serve and to love and to give;
For, living for others, we truly live.

Thank You for so many thoughts to send
On their healing way to uplift a friend;
For so much that is loving to do and to say
Just every hour of each golden day.

Silent UNITY

I now fully realize that I am the image and likeness of Thy wisdom and understanding.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo., cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

EVERY TIME we go to a "movie" we are witnessing a likeness of what is constantly taking place in our own mind. A likeness is an imitation or repetition of a thing. The projection into visible action of a series of small images by a motion-picture machine is the copy of a process that we all use, the picture-making ability of our mind. However the picture-making ability of our mind is far more substantial than the weak imitations of the movie camera. We clothe our pictures with flesh and blood, while the movie is merely shimmering shadows.

It is true that some persons who are shallow in their grasp of the deep things of life image weakly and the projections of their minds are transitory. But those who have meditated seriously about the source of existence and stirred up the inner substance and life make very substantial pictures in the universal ether or "kingdom of the heavens." An image projected from the head alone, without having made union with soul substance, is a mere flickering will-o'-the-wisp that shimmers for a short moment in mental marshes, then fades away.

There is a vast difference between the thought images of an intellectual thinker and of one who has got access to the spiritual substance and life within. One may make brilliant pictures in the ether, but they are without the substance and life that is so essential to the structure of things eternal. Jesus illustrated this in His comparison of the man who builds upon

rock and the one who builds upon sand. The house built upon sand soon falls, but the one built on rock (substance) endures, when the winds and floods descend upon it.

Paul saw the transforming power of our mind in attaining the Christ mind when he wrote to the Corinthians: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

Spiritual insight or discernment shows us that Divine Mind which created in the beginning must still be carrying forward the universe and the man that it originally conceived. It also shows us that by projecting the perfect picture of us that God projected we shall behold its perfect manifestation.

Paul says that we shall attain the glory of the Lord by degrees, "from glory to glory." Jesus said, "In your patience ye shall win your souls." So many of us have visions of the perfect man, as did John on Patmos, and we are so eager to be like him that we get impatient and eagerly grab at the many "promising" short cuts into the kingdom.

But we should be constantly reminded that there are no shorter cuts than those taught by Jesus Christ. He said that the kingdom of heaven suffered violence under John the Baptist and the other prophets up to the time of John, and that the violent took it by force. Then he called attention to John the Baptist as the reincarnation of Elijah. Of all the old prophets, Elijah was the most violent and destructive. He at one time called down the fire of Jehovah and destroyed four hundred of the prophets of Baal. This violent and destructive rise of the power of the

word finally reacted upon the cells of Elijah's body and burned them up, and he was taken up into the heavens in a chariot of fire.

It is popularly taught that Elijah was taken up into heaven, but this cannot be true because, as Jesus plainly taught in Matthew 11:14, he appeared again in the earth as John the Baptist. Neither did John get into heaven. He again expressed his Elijah spirit by condemning Herod and having his head cut off as a reaction to his destructive thought. All this instructs us in the power of our mind to bring peace, harmony, and health into our life by right thinking. All that Jesus taught about man and his mighty mental capacity is being confirmed by modern psychology and through the discoveries of science in the realms invisible. For us it is not only a privilege but an absolute necessity to bring forth that perfection of character and form which was originally imaged into our souls by God-Mind.

HEALING THOUGHT

I see myself as God sees me, perfect in mind and body.

PROSPERITY THOUGHT

What I image in mind is molded in omnipresent substance, and I behold plenty for everybody.

(Use from August 20 to September 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

A SHORT time ago I wrote to you for prayers that I might be cured of rheumatism. I am happy to inform you that I am writing without an ache or pain, and I thank God for this blessing. My heartfelt thanks to you at Unity who have so greatly helped me. —*N. B., Savannah, Ga.*

JUST A line to tell you what your prayers have meant to me during a nervous breakdown. I am improving, and I owe it all to God and to you. I am inclosing a love offering with my grateful thanks for your wonderful help.—*H. L., Erie, Pa.*

SEVERAL weeks ago I requested your prayers for the relief of catarrh. I am happy to say that my head is all clear. I have not even had a slight cold. Always before this I took cold so easily and my head would be congested for days. I am very grateful for this demonstration of the healing power of God.—*A. B., Chicago, Ill.*

I WROTE to you some time ago asking prayers for my eyes and the glands in my neck, as they were badly

swollen and giving me a lot of trouble. I am happy to write you that the swelling has disappeared, my eyes are perfectly normal, and also the glands, and I am feeling better than I have felt for a year. I am giving all the praise and thanks to God and to Unity. I inclose a love offering for your wonderful work.—*Mrs. J. M., Oak Creek, Colo.*

I WROTE to you a short time ago for prayers for my little girl, who had a cough following the measles. I had no sooner sent the letter than the cough ceased, after she had had it for six weeks. I always get immediate results from your prayers, and I am inclosing a love offering with my appreciation of your help.—*Mrs. M. C. P., Montpelier, Vt.*

IT IS WITH a heart full of joy that I write to thank you for your prayers for our baby. Praise God and Unity, she has been spared to us. I cannot begin to tell you how grateful we are. I am praying that God may bless you in all your ways.—*L. H., Valiant, Okla.*

I AM SO grateful for your help, although I have delayed in writing. I had been confined to my bed for three months when I wrote to you. As soon as the letter had gone I began to feel better, and I was able to make the trip from New York to my home. Each day I pray that God may bless you in your work.—*Mrs. J. C., Cedar City, Utah.*

SEVERAL weeks ago in closing the office safe I swung it shut on my finger, completely mashing off the nail and end of my finger. I immediately rushed to the doctor who dressed it and warned me that the finger

would be very sore. I said The Prayer of Faith constantly, and I have been extremely fortunate, as I have had very little pain and the wound is healing beautifully. I know this is due to my placing myself in God's care. I send kind wishes for your continued success.—*J. M., Monte Vista, Colo.*

Filled with Plenty

DUE TO your prayers we got our raise in salary several weeks ago. I am inclosing a thank offering to you. My faith is strong, and I am grateful for this evidence of God's loving-kindness toward us.—*G. L. K., Meldum, Mass.*

A FEW DAYS ago I wrote to you for prayers and help in securing a position. I had hardly mailed the letter when I received a lead to a good position, and the very next day I got it. Words cannot begin to express my gratitude for the privilege of writing to you for prayers. It relieves me of fear, and I know that all will be well.—*O. J., Hollywood, Calif.*

RECENTLY I asked your prayers that our apartments might be rented, as we had two vacancies. We had a fine response. People are still coming to look at them. Both apartments are rented to very desirable tenants. The inclosed check goes to you with our deep appreciation of the unmistakable realization of God's nearness. God bless you abundantly.—*H. B., Pittsburgh, Pa.*

I WANT to thank you for your prayers concerning my taking a new position. It is marvelous how everything has worked out. Thank you for having prayed

with me. I know that all my good fortune is due to your good work. I am inclosing an offering with my sincere gratitude.—*E. R., Scranton, Pa.*

MY HUSBAND found work shortly after you received my letter asking your prayers. My gratitude to you is inexpressable. Your work is glorious, and we are very grateful for your help.—*J. W., Fontana, Calif.*

He Shall Have Abundance

THE PROSPERITY bank drill has brought me a feeling of peace and joy; also I have been able to demonstrate success in all my affairs. Thank you for your prayers and help. I am very grateful.—*K. L. C., Vankleek Hill, Ont., Canada.*

I HAVE had many prosperity banks, but with this one I have been more faithful in following the instructions and taking time for meditation and prayer. I have not only been wonderfully blessed spiritually but have had many demonstrations of the truth that "faith is the substance of things hoped for; the evidence of things not seen." My experiences of the past few weeks have proved that these are not idle words but actually mean what they say. It has made me feel close to the understanding Father as I never have felt before. I realize that He is ready and willing to give tangible proof of the truth of His promises in return for faith "even as a grain of mustard seed." Please send me another bank.—*H. P., Columbus, Ohio.*

IT GIVES me much pleasure and happiness to write you of the innumerable blessings that have been

mine since I began using the prosperity bank drill. From unknown and unexpected channels I have been the recipient of blessings both large and small. Knowing the source from which they come, I appreciate and count them as gifts from our dear Father. I pray that God may continue to bless your noble work.—*A. D., New York City.*

Search the Scriptures

I AM DELIGHTED with the inspiration and constructive help that I gain from each new lesson in the correspondence course. I find that Truth applied to the problems of everyday life does away with negative conditions, eliminates the personal, and keeps me on the highway to right achievement. When I consciously know that Christ is ever within me to make clear the way and guide me aright, when I follow His leading even though the struggles to put away the personal seem hard, I find that each overcoming makes faith stronger and the way seem clearer. There is also a joyful uplift in the knowledge that God is working to express His perfection through me.—*G. F., San Mateo, Calif.*

My Help Cometh from Jehovah

I NOT ONLY thank you for your prayers but for the encouragement and insight into Truth received through Unity literature. On many occasions when I have been bewildered and distraught and seemingly at the end of a blind street, I have picked up a Unity book or magazine at random and found the help

and encouragement I needed. It would seem that God took that means of answering my prayer for help and guidance. When I realize that I am only one of many thousands who have had this same experience, I thank God anew for Unity and the wonderful work you are doing for humanity.—*C. M., La Crescenta, Calif.*

Hearken unto Me

IT IS DIFFICULT to explain how grateful I am for your guidance. At a time when I felt too hard pressed to continue my efforts I turned to the Unity teachings and found the strength and courage I needed to carry on. I was happy to discover that I have always been Unity-minded, for I had had several demonstrations but had not been aware of their true significance. You have dispelled my doubts. I am very grateful for your continued kindness.—*D. T., Fairfield, Wash.*

I WANT TO express my sincere appreciation of the guidance of God that I have received since I have been following the Unity teachings. Your work is wonderful, and I pray that God may bless each one of you at Unity.—*W. T. F., New York City.*

Love One Another

GOD IS my strength in time of trouble. Through prayer my life has been adjusted and peace and harmony have been established in my affairs. Conditions have changed very much for the better, and I have faith that the change will be permanent. I am grate-

ful and thankful to God and happy to belong to the invisible church of Unity.—*H. G., New York City.*

IT IS WITH a deep sense of gratitude that I write to you today, for I can truly say that Jesus Christ has come into my life. There is a wonderful change in our home life. Everything is harmony where before it was just discord. Our home is a home now, not just a house with furniture. God has indeed blessed us wonderfully. I thank you in His name, and may He continue to bless your work.—*H. P., Topeka, Kans.*

I Am the Light

MANY, MANY TIMES I bless the wonderful work you do and the discouraged people you illumine with your helpful teachings and letters. No one appreciates this more than my husband and I. We are realizing it more every day, and we are most grateful for your never-failing prayers.—*M. B., Davenport, Iowa.*

YOUR WONDERFUL letters make me happy to know that I have such lovely friends as you at Unity. You have illumined my life, taking me from a road of darkness into one of peace and light. You have taught me the meaning of God. God bless you and give you peace.—*M. M., Boston, Mass.*

He Is My Refuge

YOUR prayers have helped me so much. My little boy, who was not doing well in school, began to improve and last month he was first on the honor roll of his class. Also my husband, who has been

out of work for four years, secured steady employment. We are receiving many blessings and they are the result of the Unity teachings. I cannot begin to thank you enough for your help. God bless you all.—*Mrs. G. C., Buffalo, N. Y.*

Unto Us a Child

I WANT to tell you that my baby arrived some days ago. She is a perfect child, and I got along very well. I owe my lovely baby and my good health to your prayers. My sincere gratitude to you all.—*Mrs. L. D., Wilmette, Ill.*

MY BABY daughter, perfect in every way, was born some weeks ago. I suffered but little pain, and the time of delivery was so short that the doctors were surprised. You have my sincere thanks. I wish every expectant mother could know about your maternity lessons. They are such a wonderful help.—*M. H., Ardmore, Pa.*

Father, I Thank Thee

GOD IS being very, very good to us. Four years ago when I first heard of the Unity teachings I was sick, utterly discouraged with life, and my financial problems seemed too heavy to bear. I now go to sleep every night thanking God for His blessings, and I wake every morning thankful for another day of growth and achievement. May God's richest blessings be with all Truth students everywhere and especially with you people at Unity School.—*Mrs. H. K. R., Port Clinton, Ohio.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Will you kindly give me your opinion about such things as astrology and numerology? —*Question answered by Silent Unity.*

"The fault is not in our stars, but in ourselves, that we are underlings." You have power, mastery, and dominion through Jesus Christ, and you are not bound under any adverse laws that may be decreed from a study of the stars or numbers. Neither on the other hand is your success dependent upon the prophecies or readings that emanate from these sources. Rather the joy, happiness, and good that are in your life come into it because you have builded these things into your consciousness and applied the principles of Truth to make them manifest.

Deny all belief in these lesser outer laws. Realize that all things desirable come through a higher spiritual law. Ignore the seeming and behold the real.

I was without funds and I asked you to help me with a small amount of money. Why don't you answer my cry of distress?—*Question answered by Silent Unity.*

Unity receives about four thousand letters every day, some of them from persons who are as yet in poor financial circumstances and who would be glad

of any kind of monetary help. If we were to use the money that comes to us to help all the people who are truly in need of money, we should be without the necessary funds to maintain our office buildings, pay the workers' salaries, buy supplies, and meet all the other expenses incidental to the carrying on of this work.

It is not because we do not love our friends and do not wish to help them that we have found it impractical to lend or give money to those who ask for it. Rather we feel that all the money that comes to us has been especially consecrated and dedicated to the purpose of promoting and sustaining Truth work and should therefore be used in that way. We know that a temporary loan or a small gift does not solve a person's problem for him but only adds to his burden of debt or consciousness of lack.

If a loan were the solution of your difficulty we might suggest that there are loan offices and similar institutions from which you no doubt could obtain money. However as soon as the money were spent you would be faced with the problem of how and where to obtain more, and your consciousness of prosperity and well-being would not be increased one bit. In order to have enduring prosperity you must have a consciousness of prosperity; you must let go of all the old ideas of lack and trust God wholly to fulfill all your needs.

What we do have to give is so much bigger, so much more beneficial, than money alone that we would share it with all the world. It is the realization that God is the one source of all supply, that

He has prepared abundance for every one of His children, and that He will prosper each person in bountiful measure if that person will ask in full faith, believing. Whatever you need—money, food, clothing, or anything else that you desire—God *can* give you, *will* give you, if you but look directly to Him for it and let your faith be centered in Him.

Jesus Christ never asked any individual for the thing that He wanted or needed. If He needed bread, He received the additional supply that He wished by thanking God for it. If money was needed, He asked the Father for it, and God gave it to Him in His own wonderful ways, even through the mouths of fishes. Jesus did not condemn money or think of it as cursed by Caesar, but knew it filled a very necessary place in our material affairs; and that is why He so wisely and lovingly instructed, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." Money is but one form of God's substance in manifestation, and you can have money to the extent that you believe in omnipresent, inexhaustible substance.

When Peter met the man lame from birth who asked Him for alms, He said, "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." In the name of the Lord Jesus Christ Silent Unity gladly and lovingly serves each one seeking light and understanding of his oneness with God's life and love and substance. We joyfully accept the offerings that come from those who desire to give, but we never hold any one under the thought of obligation to us, nor do we think of our ministry in a commercial way.

Helpful Thoughts for August Days

"NEW Ways for Old" is the title of an interesting article in *Weekly Unity* this month, in which Gardner Hunting gives definite directions for self-improvement. If you want to overcome some negative habit or want to improve yourself in some particular way, try the method that Mr. Hunting suggests. He has tried it himself, and he says that it does work.

A MAN'S religion can be either his undoing or the making of him, depending on whether he is content only to propagate his beliefs or whether he allows these beliefs to bring about a higher development within himself. This contrast is brought out in a *Unity Daily Word* article called "The Individual's Place in Religion." In this article F. B. Whitney points out that religion is more than a philosophy of life, and he tells you what bearing it has on your life here and now. Watch for this article in August.

A SIX-POINT plan of training for the job of job hunting is offered in August *Progress.* This article, "If I Wanted Work," was first published in *Progress* about three years ago, and it brought such good results to the readers that the editors decided to reprint it. In it Ernest C. Wilson makes the encouraging statement that with so many things needing to be done in the world, there is ample work for every person who really wants to do something and who

learns to do it well. If you are looking for a job, you will find Doctor Wilson's article a help.

FRED MASON had an inferiority complex, and as a result he brought in fewer applications for insurance than any one else on the sales force. "The big bugs!" They were the logical prospects, but he just could not sell them. If he got within talking distance of one, he was immediately seized with a fear that caused him to be tongue-tied. And now Harrison was telling him that he would have to bring in an application that day. He started out with small hopes and no enthusiasm, but before the day was out he had an interview with a successful manufacturer and made the biggest sale in his experience. How did he manage to overcome his timidity in the presence of such an important man? Read "Big Bugs" in *Good Business,* by Verne Godkin.

PRAIRIE SHIPS! That was what Jet liked to call the twenty covered wagons that were making the long trek westward. He liked sitting up on the driver's seat between Father and Uncle John. Jet was almost twelve—big enough to cut wood for camp fires but not old enough to help herd the cattle at night; and this was what he most wanted to do. But one night he was awakened by his mother's agitated command: "Get dressed quickly . . . The herders are calling for help!" A wagon train on the prairie is the setting for the *Wee Wisdom* serial "Jet's Baggage," a story of the early West that begins this month. It promises plenty of action as well as helpful lessons for boys and girls. It is written by Bula Hahn.

NOT THEORY ALONE

"The idea back of this course is not to give out a beautiful theory only but a teaching that can be put into actual practice day by day," said the head of the Unity Correspondence School in a discussion about the home study course, and she added that this putting into practice is just what her students are doing. To prove it she brought out some fine letters from them telling of the advance they are making. Here is the report from one:

"I am working systematically at the study of Truth, and I do want to say that I am getting a great deal of pleasure and practical help from it. Since I enrolled for the course, good luck has followed me, and 'my cup runneth over.' I have found right at hand many things that I thought were unattainable. Instead of worshiping at the shrine of future success, I have learned that success and happiness are right at hand."

Take time to look into this course. A card addressed to the Unity Correspondence School, 917 Tracy, Kansas City, Mo., will bring you full details.

THIRD TERM SOON TO BEGIN

The third term of the Unity Training School opens August 2. Enroll now and plan to arrive in time to be present at the very beginning. Some interesting classes are scheduled for this term. A glance at the prospectus shows that on three days of the week a course will be conducted by Ida M. Palmer in *Christian Healing;* by Celia C. Ayers in Bible Interpretation; by Florence Harling in *Lessons in Truth;*

by Charles and Cora Fillmore in *Prosperity*. On the remaining days Ralph E. Johnson will teach Prayer; Francis J. Gable Bible History; and Ralph O'Day Self-Realization.

Only those who have actually attended the Unity Training School and enjoyed the beauty of its surroundings can really estimate the benefit to be obtained from attending these summer classes. Come once and you will return. For information write to Unity Training School, 917 Tracy, Kansas City, Mo.

REPORT FROM A FOREIGN PRISON

Silent-70 is rejoicing in a report of the good work that its ministry is accomplishing in a distant prison. Letters received testified to the marked benefits the prisoners were getting from their study of Unity literature. With the letter came a newspaper clipping that quotes from a report made to the government by the superintendent of the prison, an excerpt from which we wish to share with you:

"Many of the long-term prisoners correspond weekly with the Unity School of Christianity in the United States, from which tracts are sent to the men. A great deal of good results from this correspondence in that prisoners who were continually in trouble become tractable. In some cases the difference in conduct and, more important, in outlook and attitudes towards life is really remarkable."

Silent-70's work consists of supplying Unity literature, free of charge, to prisons and other institutions where it is needed and wanted. This ministry is made possible by love offerings sent in by friends.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Frederick E. Andrews, Unity, 1300 Grand; Alice Hopkins (LT) Unity, 1300 Grand

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen & Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 5223 La Canada

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Emma Luke, Unity Temple, 2120 S Union; Alfred Williams, Unity Assb, 233 S Broadway; Nannie B. Highnote, Unity Cl, 1532 Wilshire

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katharine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie P. Handly, 350 Geary

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L L Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chr, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Mary Fullenlove (LT) Unity, New Florida hotel

Orlando—Ocoa Moore, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Laura Hyer and Louise Ramey, 1st Unity Soc, De Soto hotel

IDAHO

Boise—Christine Pustell, Unity, 505 Franklin

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity Fellowship, 25 E Jackson; Nellie McCollum, 1st Unity Soc, 159 N State; Edith Reynolds (LT) Unity Truth Home, 116 S Michigan

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell, Unity, Century bldg

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

KENTUCKY

Louisville—Georgiana Tree West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Mrs. E. Norton White (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt (LT) Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S. S. Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy

Lees Summit—Richard Lynch, Unity Farm

St Joseph—Rex Morgan, Unity, 12th & Felix

St Louis—Fred and Hilda Eilers, S. S. Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, Dorr & Zeller auditorium

MONTANA

Billings—Mary Wessel, Unity, Northern hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity Cen, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Omaha—Mabel Schopf, Unity, Electric bldg

Scottsbluff—Nora Elliott (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

NEW MEXICO

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Schenectady — Marcellene Burbridge, Unity Soc, 1029 University

White Plains—Octavie Martial (LT) Unity, 11 Greenridge

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6th st N W

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—Garnett January, Unity, 80 W Starr

Dayton—Ethel Crouch, Unity, Fine Arts bldg

Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross

Marion—Fannye Treaster (LT) Unity, City library

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, 1352 E 17th Place

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity

Assb, Walton hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El *Paso*—Bertha Forbes, Unity, 305 E Franklin
Houston—Lilian Brass, Unity, Milam bldg
San Antonio—Mary Miles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key (LT) Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Edmonton—Annie Popple, Unity, Empire blk
Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 36-37 Upper Thames; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

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UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave

CALIFORNIA

Bakersfield—Unity Cen, Southern hotel
Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 N Cherokee
Los Angeles—Christian Unity, 611 S Kingsley Drive; Church of Divine Healing, 1648 W Adams; Anna McMillan (col), 4614 S Central; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Unity Studio, 4958 W Adams; Uana Walters, 1419 W Jefferson
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp
San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, Barnum Hotel
Stamford—Unity Soc, 74 Park Pl

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club
Jacksonville—Unity Cen (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—Unity Cl (col), 104 E 51 st South Side Cl (col), 4307 S Mich
Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Flint—Unity Cl, Dresden Hotel

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2d

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, 29 W 6th

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 17½ W 4th

NEW JERSEY

Atlantic City—Temple of Truth, Central pier

Newark—Truth Cen, 97 S 10th

Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Unity, 406 W Silver

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163d

New York City—Unity Cl (col), 2 W 130; New York Cen of Truth (col), 2523 7th ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39; Josephine B. Siemon, Steinway Hall

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid

Dayton—Occult Studio, Industries bldg

Lima—Unity Cl, Central bldg

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity Cl (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Austin—Truth Center of Christianity, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

Houston—Unity Cl, (col), Odd Fellows' Temple

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg

Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Melbourne—Estelle Derrick, 6A Elizabeth

Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, 7 Mitchell block

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon

Liverpool—Unity Centre, 125 Mt Pleasant

Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WCI; International Thought Alliance, 1 Henrietta st

Manchester—Truth Centre, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

SCOTLAND

Glasgow—Frac Chrstianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Study Cl, Edgerton Rd, Calabar

September 13 September 19

"Lessons in Truth" Week for 1937 is scheduled for September 13 to September 19, and we invite you now to begin preparing your mind and heart for this event, which each year seems to mean more and more to those who take part in it.

"I read and studied *Lessons in Truth* as you requested," writes Mrs. B——, "and it seemed that I got a better understanding than ever before."

Mrs. T—— says: "We thank you for "Lessons in Truth" Week. We have received new inspiration from this ever-valuable book and new blessings are showered on us daily."

If you do not have the book *Lessons in Truth,* order it now so that it can be delivered to you before September 13. Make this week "your week" for new spiritual growth.

For Your Daily Study

In addition to *Unity, Weekly Unity, Progress,* or *Good Business* use *Unity Daily Word.* It will help you definitely to carry out your spiritual program. Its daily page lesson brings an affirmation to be used in solving your problems, and many times it just fits your particular need. Also you have a part in the good that results from the unified meditations of thousands of other students who use the same thought the same day. If you are not studying these daily lessons you are missing a source of real spiritual help.

"You Do Not Stand Alone"

These opening words of Charles Fillmore's booklet *Directions for Beginners* hold the key to man's relationship to God and to the universe. Though written many years ago, this booklet is still the stand-by of Truth students who wish to gain a clearer

understanding of life, its basis and manifestation. It is written in clear, simple language, and leaves in the reader's mind no doubt of his divine origin. An effective mental drill given in the second part helps him to put into practice the teaching of the booklet.

Unity Begins a New Series

Students of the Book of Isaiah have observed that its mood and teaching undergo a marked change at the beginning of the fortieth chapter. There it ceases its overwhelming denunciations and swings over to the idea of saving grace that is to do a perfect work in the world.

In the succeeding chapters occur certain passages that are known as "The Servant Poems," each of which has a distinct tone. To the Unity student these lessons have a wonderful significance. From being recognized as a servant of the Most High he sees himself progress to the point where he has earned the title of "my righteous servant."

Ella Pomeroy, Unity center leader, of Brooklyn, New York, discusses these chapters in her four-part series called "The Servant Poems," beginning in September *Unity*. You will gain from it a new and clearer understanding of the Book of Isaiah. Some friend of yours who is an earnest Bible student would greatly appreciate the opportunity to study this series. Why not send him a subscription beginning with the September issue. *Unity* costs $1 a year.

Health Is Contagious

Men and women have long believed in the contagion of disease. They are just now learning that health is contagious also. Once a person becomes truly health-minded, he begins to show signs of well-being and he wants others to be aware of it. Read "Health Symptoms," a chapter in F. B. Whitney's book *Open Doors*. Then resolve to discipline your mind against negative thoughts about disease and contagion, and begin to spread the glad tidings of good health.

Wee Wisdom Goes to Sea

If you board a big ocean liner, do not be surprised to find *Wee Wisdom* in the library or the playroom, because the larger steamship companies are now carrying it for the entertainment of young passengers. Thus *Wee Wisdom* now reaches boys and girls on land and sea.

Author a Guest Teacher

Dr. Richard Lynch, well known as an author, lecturer, and teacher of Truth, and for many years the leader of the Unity Society of New York City, was by popular request a guest teacher at the Unity Training School again this year. He taught during the first term of school, his subject being "Spiritual Healing as Practiced by Unity." In case you did not attend his classes, you can send for his book *Usable Truth,* which contains material similar to that which he gave to his Training School students. Fourteen chapters of profound teaching make up its contents.

The Voice of Christ

Have you ever tried to imagine how the voice of Jesus would sound? It must have had qualities of beauty and power, in view of the effect it had on His hearers. He who spoke so lovingly of little children and so kindly to erring ones must have had a tender, melodious voice. Dr. Ernest C. Wilson has made "The Voice of Christ" the subject of a chapter in his book *The Contemplation of Christ.* Read it and share the author's ideas about the voice of the Master. It will help you discover a new Christ.

I Will Lift Up Mine Eyes

To have perfect sight one "must have clear perception, high vision," says Frances W. Foulks in *All Things Made New,* a book of forty-nine beautiful meditations to fit various needs. "I Will Lift Up Mine Eyes" is the subject of a meditation for the attainment of perfect physical sight and spiritual vision. Other meditations included in this book are for health, prosperity, mastery, steadfastness, and so forth. Use this book as a steppingstone to a higher place in consciousness.

The Flood of Genesis

You are of course familiar with the Biblical account of the Flood. But there is a metaphysical side to the account of this catastrophe that holds a wonderful lesson for you. In chapter four of his book *Mysteries of Genesis* Charles Fillmore explains the significance of the Flood, and tells you how to hold back the waters of negation that might overflow your own consciousness. His book is a metaphysical interpretation of the Book of Genesis.

A New Era of Thought

As man seeks new light on all subjects in which he is interested, the Bible also comes in for its share of attention. No longer is it regarded as a book too sacred for close and critical examination. We look beneath its covering of history and allegory to find Truth. As an interpreter of this great textbook of life, the *Metaphysical Bible Dictionary* is an invaluable aid. This book of 706 pages gives the spiritual and metaphysical interpretation of Biblical names of both persons and places, and explains their inner, hidden significance. It is bound in rich brown fabrikoid.

Christ Enthroned in Man

In the foreword of this book its author, Cora Dedrick Fillmore, explains that it is to be used as a companion to *The Twelve Powers of Man,* by Charles Fillmore.

First she locates the I AM or Christ consciousness, saying that only through this consciousness can a transformation of the human family be brought about and a higher type of men and women come forth.

The author gives much space to the discussion of the faith faculty, which she asserts is the basis of all Christian endeavor. She says that faith knows nothing less than supreme assurance and that the faith consciousness, once established, is constantly fed from the very fount of faith and grows stronger.

Strength is the next faculty to be considered. The author declares that the realization of the Jesus Christ presence as sustaining strength is a stronghold in the consciousness of man that fortifies him against all adverse conditions.

Next come wisdom and love, which should always go hand in hand, says Mrs. Fillmore, for when combined they produce peace and poise. A chapter is given to each of the remaining faculties. With each chapter she outlines an exercise to help you put its ideas into practice.

A Dream That Was Prophetic

"I was divinely protected during the earthquake in San Francisco in 1906." This is the way Mrs. G—— begins the story of her strange dream and her subsequent miraculous delivery from harm at the time she mentions. You will find her story in *Inner Vision,* a booklet in which Charles Fillmore discusses dreams and visions from a spiritual standpoint. He also interprets unusual dreams.

UNITY BOOKS AND BOOKLETS

For Beginners	Directions for Beginners		$ .25
	Directions for Beginners	*Spanish*, $.10; *German, English*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian*, $.75; *German, Spanish, Dutch*	1.00
	*Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
	Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; *English* or *German* cloth	1.00
	Divine Remedies		.50
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
	*You Can Be Healed	flexible $2; cloth	1.00
On the Silence	Methods of Meditation		.25
	The Silence		.50
For the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
Inspirational	Christ Way of Living, The	*German*, $.75; *English*	.50
	Finding the Christ	*German, Swedish, English*	.25
	Inner Vision		.50
	Mightier than Circumstance	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
	*Prosperity	flexible $2; cloth	1.00
Devotional	All Things Made New	cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	*Have We Lived Before?	flexible $2; cloth	1.00
	Metaphysical Bible Dictionary		10.00
	*Mysteries of Genesis	flexible $2; cloth	1.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	*Christ Enthroned in Man	flexible $2; cloth	1.00
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Greeting Booklets	*Great Helper, The		.10
	Holy Bread		.10
	*Protecting Presence, The		.10
	Song of Life, The		.10
	Twenty-Four Golden Hours		.10
	*What Child Is This?		.10
	Where Blessings Begin		.10
	(20 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmie Came Through		.50
	White Stockings and Other Tales		.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Blessings Within and Without

"I want to tell you of the comfort and help, the sense of peace, that comes with the use of the Prosperity Bank drill," writes Mrs. G——. "That fearful, all-gone feeling just melts away. That is the inner reaction. But there is another that takes place in the affairs of the Bank user, and I want to give praise and thanks here for the good that has come to me and continues to come."

Like Mrs. G——, you too can be blessed within and without through your faithful use of the Bank drill. Send for a Bank and use the prosperity prayer daily while you save for the purpose of sharing *Unity* with others.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will use it seven weeks and save $3 to send *Unity* for one year to each of three friends. Ask Silent Unity to pray with me for prosperity.

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

U-8-37

YOU AND YOUR CHILD

BY ZELIA M. WALTERS

To be published in book form . . . Ready September 1st

The chapters in this book, first printed in Unity magazine, brought letters of appreciation from mothers all over the country. Mrs. Walters, a mother herself, discusses problems of child training that are of interest to every mother. She shows how to handle each problem by the use of practical Truth methods. For instance:

How to teach your child obedience, courtesy, honesty, self-control, and courage . . . How to help him cultivate a cheerful outlook on life . . . How to interest him in the recreations that are best for him . . . How to train him in a religious way.

As a result of questions asked by parents, Mrs. Walters has added three new chapters to the original material. If you are a parent, YOU AND YOUR CHILD will bring you definite help in making your own and your child's life happier. May we reserve a copy for you? In cloth binding it is priced at $1; in flexible binding at $2.

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY, MO.

What Lack I Yet?

BY MARY LAIDLEY RUDASILL

A voice spoke from a thornbush wrapped in flame;
A hand gave laws on tablets hewn of stone;
When man, impenitent, must needs atone,
Creative love devised the cross of shame.
The world, still doubting, struggles as of old
To make the law of science balance faith;
It scorns the cross, and turning to a wraith,
Is lured by phantom fingers clutching gold.

Could finite mind by scientific laws
Obtain dominion over land and sea?
Could stars be grouped in words that ever live?
If waters of the seven seas could pause
To join the starry host, still there would be
But two commands: to love, and to forgive.